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A. F. Sanderson, Koekuk, Iowa.

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## A Rare Opportunity

## THE CHRISTIAN CENTURY

...AND...

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People Who Have Uplifted Home Life, Illustrated  
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## EDITORIAL.



### SOMETIME, SOMEWHERE.

Unanswered yet? The prayer your lips have pleaded  
In agony of heart these many years?  
Does faith begin to fail; is hope departing,  
And think you all in vain those falling tears?  
Say not the father doth not hear your prayer;  
You shall have your desire sometime, somewhere.

Unanswered yet? Tho' when you first presented  
This one petition to the father's throne,  
It seemed you could not wait the time of asking,  
So urgent was your heart to make it known.  
Tho years have passed since then, do not despair,  
The Lord will answer you sometime, somewhere.

Unanswered yet? Nay, do not say ungranted;  
Perhaps your part is not yet wholly done,  
The work began when first your prayer was uttered,  
And God will finish what he has begun.  
If you will keep the incense burning there  
His glory you will see sometime, somewhere.

Unanswered yet? Faith cannot be unanswered,  
Her feet were firmly planted on the rock;  
Amid the wildest storms she stands undaunted,  
Nor quails before the loudest thunder shock.  
She knows omnipotence has heard her prayer,  
And cries it shall be done sometime, somewhere.

—Robert Browning.

### ENLARGEMENT.



FOR some months The Christian Century has been urging such emphasis upon Christian unity as would give to the work of the Disciples of Christ an air of serious interest in this great theme, which may be regarded as formative and fundamental in our history. Without insistence upon this subject we have no adequate excuse for existence; our very growth in a separate organization becomes an obstacle and an impertinence, unless it is the means to the much desired end of a united church.

If there is to be union, there must be acquaintance and sympathy between those who are to unite. The Disciples are for the most part likely to be ill-informed regarding the real purposes and activities of their religious neighbors. We are probably as little understood and appreciated by them. Few of us take religious journals issued by others than our own people. Similarly, few of our papers reach the tables of those we ought most to influence. Thus the fact of separateness is perpetuated, and the opportunity for presenting the claims of Christian unity to those who might quickly respond is quite lost.

It has been affirmed more than once of late in these columns that not all of our people are by any means concerned to see the church united. There are apparently many who are fully contented with the "status quo," and only interested to develop the greatest possible denominational strength in the brotherhood. To such people the Disciples are a denomination in all essential features, only it is the hope that they will presently become stronger than any of the rest, and thus realize their destiny by overtopping all. There

are others, and their number is rapidly growing, who see that to pursue this path is to lose our lives in the very effort to make ourselves great. We shall but fail to bear to the world the testimony of unity and fraternity which we hold, and for which all God's people are waiting.

### Necessities of the Situation.

Two great needs are presented by the present situation. The one is that our people shall awake as one man to the necessity of cultivating relations of peace and helpfulness with all who bear the name of Christ. The other is that all the communions of the church must be reached with the message which we hold. This message consists in an emphatic advocacy of the unity of the church upon the basis of apostolic Christianity. For such a message, properly presented, the entire Christian world is ready. The question is merely one of means for bringing to pass this much desired end. We do not regard this as a mere denominational task. We, as a people, are interested in it, to be sure, and for historic reasons. But the best people in all parts of the church are also concerned to see it brought to pass. How then is it possible to bring this theme to such prominence that it shall compel the attention of all? In answer it may be said that the editors of The Christian Century propose to continue the agitation of the matter as a means of rousing our own people to a suitable interest. Some things are being attempted already. Much remains to be done. Without compromise of a single principle for which we stand, it is possible to promote the cause of unity so that it shall advance by leaps and bounds. We must become specialists as well as advocates. In every community where we have existence we must so speak and act that men will know we have a plea and are actually seeking to make it effective. The sentiment regarding us could be revolutionized in a few years, and from occupying a position of mere denominational aggressiveness, as is too often the case, we might come to be recognized as the greatest force of the times, with a living testimony and an unselfish devotion to it, which demands not so much our own enrichment and pre-eminence, but the disappearance of all merely sectarian badges and boastings in the real unity of the church. So much for the note needed to be sounded among our own people, and sounded with earnestness and persistence.

### Extending the Borders.

For the other point; we are persuaded that the time is ripe for a broader constituency, which shall be won by a strong, vital advocacy of the essential elements of our holy faith, and a recognition of the Christian life wherever found. The favor with which The Christian Century has been received in a constantly widening circle beyond the membership of our own churches convinces us that what we are always saying among ourselves and in our own churches needs to be said in all the churches, and can only be carried to them by the agencies of Christian journalism. We have therefore determined to widen the field of operations without lessening in the slightest degree our insistence upon the things commonly held among us. The note of a vital Christian faith needs emphasis as never



before in the religious journalism of our day. We purpose in our hearts that such shall be the unfailing endeavor of The Christian Century.

#### Able Assistants.

Knowing that ampler resources would be required in projecting this new plan we have secured the services of Professor W. Douglas Mackenzie and Dr. James M. Campbell as regular contributors. These men need but slight introduction to the Disciples of Christ. Professor Mackenzie is recognized as one of the most scholarly and impressive of American religious teachers. Called some six years since from an important work in Great Britain to the chair of Christian Evidences in the Chicago Theological Seminary, he has rapidly won a recognition in this country, which has issued in repeated and persistent calls to the most important positions within the gift of leading educational institutions. At the recent Congress of Disciples in Lexington Professor Mackenzie won the esteem and admiration of all by his scholarly and reverent handling of the great themes discussed by him. Dr. Campbell is even more fully known through his numerous books, among which may be named "The Indwelling Christ," "After Pentecost, What?" "Unto the Uttermost," "Clerical Types," "Bible Questions," and "The Teachings of the Books." With these brethren we have conferred at length upon the great interests involved, and find that they are of one mind with us as to the timeliness of the enterprise considered. Moreover, their wide acquaintance throughout the country and beyond the borders of our own people will bring to The Christian Century a largely increased hearing in the very quarters where at present the principles for which this journal stands have no advocacy.

It remains but to speak a single word regarding the details of the proposed plan. The attitude of the paper will remain unchanged. The same vital elements of Christian truth which have been emphasized heretofore will be kept at the front. At the same time larger attention will be given to the work of all the churches, and contributions from leading men in the Christian world will appear from time to time. Two editions of the paper will be issued, one continuing, as at present, to devote a suitable amount of space to our own church news, and the other for circulation among those outside of our own ranks whose interest we hope to enlist in the principles for whose advocacy we stand. From this latter edition the less important news features of our own work will be omitted. In other respects the two editions will be alike. In this work, which involves not a little courage and sacrifice we confidently count upon the sympathy and support of our present constituency, by whose appreciation our hands have been strengthened in the past. Our one aim in this new movement is the glory of our common Lord and Master.

"Sins of years are washed away,  
Blackest stains become as snow,  
Darkest night is changed to day,  
When I to the Savior go.

"Doubts and fears are borne along  
On the currents ceaseless flow,  
Sorrow changes into song,  
When I to my Savior go.

"Selfishness is lost in love—  
Love for Him whose love I know;  
All my treasure is above,  
When I to my Savior go."

—Frank S. Hause.

## THE VISITOR.



It has often been observed that there is a wide variety in tastes, and that taste itself, in the abstract sense, is a variable so little to be classified that it escapes definition. We may know in general what is meant by "a person of taste," or what the possession of taste is supposed to imply in the large. But to characterize the thing itself is apparently as impossible as to define electricity. We know certain of its manifestations; but the thing itself we cannot write down. Indeed a friend of the Visitor said not long ago, "Nobody has taste. We all have a set of tastes, to be sure, but they are individual, and often quite inconsistent." On reflection there appears to be soundness in this view. We all have tastes; few, if any of us, however, have the real thing we may call taste.

One may take ministers as a class, in order to study the question. They are supposed to be superior to most others in matters of propriety and good order. At least this should be the case. A minister who is not an example to the men of his congregation in matters of courtesy and good breeding, as well as in moral conduct, has a grave deficiency somewhere. No quality in our Lord or his great Apostle finds a quicker response in our appreciation than that gentleness of bearing, that unfailing courtesy which proclaimed them invariably gentlemen. This fact shows that such requirement of manners is not only not inconsistent with the loftiest character and the truest moral courage, but rather that the two qualities are likely to be combined. The brave man is gentle and modest; the coward is rough and full of bravado. Of course if one were compelled to choose between the smooth, crafty and unprincipled rascal, masquerading as a gentleman, and the rough-and-ready, unlettered, but sincere and honest provincial, with hard hands and unconventional manners, but a true heart, there would be required only the scantest time to enable us to select the second as the better type of man. But fortunately the choice seldom lies in that gallery. We notice rather the contrast between characters revealing a high degree of refinement and those only half emerging from a selfish and careless type of behavior, which still appears in certain uncultivated and unfortunate habits, as impossible of concealment as one's features; excrescences of disposition which mar an otherwise excellent impression by revealing a certain boarishness in one who ought to be saved from the sin of repelling people by his rude conduct. The Visitor has in mind some half-score of men whose work is rendered more or less ineffective by carelessness of person, or habits which ought to have been left behind. Perhaps our ministers are less likely than others to receive hints upon such matters during their years of training, and therefore are more likely to fall into such errors than others. Some of the responsibility for this state of affairs lies with the instructors in our schools, and a part upon the men themselves. A teacher who persistently appears in the class-room with unpolished shoes and unbrushed clothes can not be expected to impress upon his pupils their duty in this regard, either by precept or example. The Visitor has known just such men, and has observed the effect of their conduct upon the young men committed to their charge. While the training of the mind was supposed to be advancing, the care of the person was sadly neglected, and the professor was wholly unob-



servant or indifferent. There ought to be in every college from which ministers are sent forth a high standard of requirement regarding the habits of both instructors and students. Any education which trains the mind but neglects the bearing and conduct of a man is deficient in a vital point. There may be excellent reasons why a professor, or a student, or a minister may not be able to dress as well as he could wish, but there is no possible reason why even the poorest garments should not be kept neat and clean. It is not in the cost of one's wardrobe, but in the care of one's clothing and person that true refinement reveals itself. And these elements of taste are usually the marks of good manners and courtesy of disposition. The Visitor has in mind a friend who for many years, though in circumstances the most meagre, was an unflinching inspiration in conduct. One felt that his presence was a moral tonic. His conversation was always refined, chaste and sincere, and his exquisite taste, his vigorous observance of the recognized proprieties in cleanness of person and dress almost made one forget the evidences of limited means which any carelessness would have revealed and exaggerated.

"And thus he bore without abuse

The grand old name of gentleman."

#### *Opposite Types*

The two strongly contrasted types of men, those who are refined and cultivated in all their tastes, and those who are quite careless of all conventionalities and negligent of person, can easily be classified. It is that other class, somewhere between, observant of some refinements, heedless of others, that puzzles the observer, and makes him wonder at the inconsistencies of life. The Visitor has seen ministers who were always careful to dress well, but were neglectful of the uses of the brush on hat, clothes and shoes. A man would better wear threadbare garments than leave them unbrushed. The one is pardonable when necessary; the other never. No amount of elaborateness in garments can compensate for unpolished shoes and unkempt hat. Perhaps these two articles are more prominent than any others a man wears. He may pass for a well-dressed man with the most ordinary clothes if these are flanked by well-kept shoes and hat. Of cravats the Visitor has spoken before, and has heard from his remarks. He only wishes to add that the only possible consideration that can pardon the wearing of a white string tie outside the pulpit is its absolute and immaculate whiteness. When it becomes soiled the abomination of desolation is reached nor can there be any excuse for the wearing of linen that has begun to change complexion. There are a few things that instantly reveal a man to a careful observer. Of these spotless linen is one, and this is always within reach. Another is the care of the hands and teeth. "Clean hands" go with a "pure heart" in the phrase of holy scripture. Neglected finger nails often tell the story of an unkempt nature. And as for the teeth, would it not seem that one might be spared the task of mentioning such obvious attentions as they require? The Visitor imagines he can hear some sensitive people say, "He will have us all in the bath next." It is not for the instruction of sensitive people that the Visitor has spoken what seems to him needed words. But he knows of at least three cases where men lost their places because they were apparently unacquainted with the function of the tooth brush. Of course this was not the fact that appeared in the papers on the departure of those ministers. It was not men-

tioned in the resolutions sent to the papers. But it figured in the private indictment, and, if there are those who think the considerations mentioned in this article are beneath the notice of college professors, students and ministers, he has yet to learn that the success or failure of many a man hangs not merely upon the great matters we call "ability," "power," and "effectiveness," but as well upon that complex of proprieties we usually, for lack of a better characterization, designate as "taste."

### WHY NOT PREACH THE GOSPEL?



THE Chicago Record-Herald of April 20 has an editorial with the above title which contains food for thought. It is so significant and suggestive that we quote it in full.

"Has the Christian pulpit ceased to preach the gospel? Are the clergymen of the various denominations laboring under the delusion that they must get away from the teachings of the lowly Nazarene in their pulpit discourses in order to hold their congregations?

"The preachers, of course, would answer these questions vigorously in the negative. But let us look over the subjects of the various Chicago sermons as reported in yesterday's Record-Herald. Here they are:

Professor Herron's Teachings, Mrs. Humphrey Ward's "Eleanor," The Almighty Dollar, Tragedy of Human Greatness, Doctrine of Spiritualism, The Card-Playing Habit, The Religious Situation, The Churches and Bigotry, Three-fourths or Four-fourths of a Man, Review of the Trial of Dr. Thomas for Heresy, The Southern Negro.

"It is doubtless a fact that among the hundreds of churches in Chicago many congregations enjoyed the privilege of listening to sermons that were based upon scriptural texts that drew their inspiration from the incomparable teachings of Christ. It is also admitted that it would be easily possible to preach gospel sermons on any one of the texts enumerated above. The preachers, no doubt, thought they were delivering gospel discourses. It is not denied that the truths they enunciated may have edified some one. Even as mere intellectual gymnastics they were productive of some good.

"The question that is suggested by these sermons, however, is this: When will the preachers stop defending the gospel from the assaults of the unbelievers and resume the preaching of simple truths that were proclaimed by Christ? A reading of all the sermons delivered in the United States on last Sabbath would reveal an amazing proportion devoted to a discussion of the various arguments advanced against the church and its creeds.

"The world is waiting for a great preacher—one that will preach the gospel as Beecher and Moody and Brooks preached it. The people are hungry for it. Christianity is not a question of argument. Its teachings are not susceptible of proof; if they were, all men would make haste to become Christians. It is a matter of simple faith. It reaches the conduct of man through his spiritual nature.

"The people have learned the emptiness of mere theology just as they have learned the emptiness of agnosticism. There is an unmistakable drifting toward the simple and immutable truths that were taught by

the Nazarene. The people are ready to listen to the gospel. Why not give it to them?"

Now, admitting that this picture of a Sunday's preaching in Chicago is partial and one-sided there is just enough truth in it to furnish ground for the main indictment. The list of subjects announced in the Sunday's issue did not all come under the category of "topics of the times"; many of them were on the central truths of Christianity, and the hundreds of unrecorded sermons which were neither announced in the Sunday newspapers, nor exploited in their Monday issue, were no doubt mainly of the class commended; yet the titles selected afford evidence of a prevailing tendency to catch the popular ear by transferring the pulpit into a lecture platform. This is a mistake, and in the end will issue in baneful results. The people are hungry for the gospel. No other theme is of such perennial interest; and when it is preached with the freshness and power of personal conviction it will command attention. When Christ is lifted up men will be drawn to him. Weary and care laden men want to have their thoughts directed to the source of inspiration and help; perplexed and baffled men want a message from Christ which will shed light upon the path of duty; sin-burdened men want to hear the good news of salvation through the crucified Redeemer. People get tired of poetry, of philosophy, of sociology and of theology. They get tired of trying to solve the problems of the ages. What they want is not human arguments but a divine message. They are not looking for great preachers so much as they are looking for preachers who have a great message. Heaven's treasures are often put into earthen vessels. The feeblest man who speaks for God has a power which no other man possesses.

### CATHOLICISM: ROMAN AND ANGLICAN.

The careful perusal of Principal Fairbairn's masterly book bearing the above title is recommended to thoughtful laymen and ministerial readers. The chapters of this volume appeared originally in the *Contemporary Review*, and after certain revisions and modifications were collected and published in this permanent form. Notwithstanding their publication at intervals in the form of separate essays, as the principal himself remarks, they are not sporadic or occasional essays but chapters of a coherent and progressive work. "While written at different times," he says, "they are yet products of continuous reading and reflection on the problems they discuss." The first thing in reviewing a book by Dr. Fairbairn is to speak of the personality of the man. He is a great master of thought and one of the greatest. His profound and searching intellect, his vast mental equipment, his comprehensive knowledge, encyclopedic learning, power of sustained thought, and skill in expressing and marshaling ideas are the characteristics of the man that strike one with great force, when listening to him speak, or reading what he has written. It was my pleasure to hear him deliver twelve lectures at the two Summer Schools of Theology in Oxford in '92 and '94, and it is not going too far to say that he easily towered above his distinguished contemporaries who illuminated those memorable schools by coruscations of unusual brilliance; especially was this the case in the regions of philoso-

of his lectures on the philosophy of religion was an intellectual phenomenon. He stood before one of the most brilliant and cultured audiences that could have been gathered in England's great center of learning and mental training, and without manuscript or note, or scrap of paper, or book in reach, he handled the most difficult themes, not only with adequate knowledge and great power, but with a familiarity and mastery of his material that was simply marvelous. These qualities of intellectual mastery and philosophic penetration, linked with a subtle and powerful spirituality, appear in all his books.

#### *Smitten With the Hammer of Thor.*

This book on Catholicism is not only a masterful refutation of Newmanism and the logic of the Oxford movement, but it is a triumphant vindication of the spiritual religion of the New Testament in opposition to sacerdotalism and priestcraft. He smites Romanism and Anglicanism with the hammer of Thor. This book, however, is more than the puncturing of traditional and hoary falsehoods and blasphemous priestly assumptions, more than the blasting of the arrogant pretensions of self-seeking religious hierarchies, it is a magnificent presentation of the personality of Jesus, and the Master's revelation of the Kingdom of God. This, for example, is an analysis of the first chapter, a specimen in interest and power of all the rest:

The churches and the ideal of religion. 1. Distinction between religion and church; (1) The churches as means; religion as end; (2) Have the churches fulfilled their mission? 2. Relation between theology and polity; (1) Methods of Study; (2) The idea of religion fundamental. 3. The idea of religion; (1) Analysis of religion; (2) Principles involved; *a*. Determinative idea, the idea of God; *b*. Casual idea, God's relation to man; *c*. The religious man and society as realizing this relation; (3) Religious lives in the light of eternity. 4. The ideal of religion embodied in Jesus Christ; (1) The contrast with the priest and scribe; (2) Love of God and love of man; (3) The Kingdom of God and its citizens. 5. The ideal of Christ and the Christian churches; (1) The ideal of the Anglican revival; (2) Criticism of this an interpretation of the religious ideal; (3) Good ecclesiasticism, bad Christianity. 6. How the ideal is to be realized; (1) The conversion of man; (2) The regeneration of the race.

#### *Relation of the Church and Religion.*

This is a chapter of great interest and power and so are all that follow. Here is a single brief statement in which one of the theses of the book is expressed: "Our fundamental principle here is this: The churches exist by the religion, and for it; the religion does not exist because of the churches, or for them. The religion is the creative, the church is the created idea; and here, as everywhere, the law ought to be valid, that the measure of truth for the created idea is that it shall harmonize with and truly express the creative. The churches must be construed through the religion, not the religion through the churches. It is true independently of them, but they are right only as they are in nature and character throughout accordant with it. Now this accordancy may be tested in two ways: Either by comparing the two ideals, that of the church and that of the religion, or by the simple historical inquiry, Has the church made the people among whom it has lived fulfill, individually and collectively, Christ's ideal, or approximate to the fulfillment of it? The lat-

phic thought and historic information. A single one is a grave question for all the churches. The degree in which they have worked this realization is the measure of their success; the degree in which they have not, is the measure of their failure." The most interesting and profitable feature of this volume is the positive treatment of the ideals of the religion of Jesus. Students of the Christianity of Christ should possess themselves of this remarkable book and read it through several times.

## THE OUTLOOK.

### *Mr. Conger's Tribute to the Missionaries.*

Minister Conger was given a reception in Des Moines, Iowa, on his return from China. He made a speech in which he paid a high tribute to the American soldiers, and also to the bravery of the women during the siege in Peking. He did not forget the missionaries, and among other things said: "Sixty-eight brave, intrepid, heroic American missionaries went down in the awful massacres in northern China. From a close observation I can say that a more heroic band never marched forth to do its duty. The names of the missionaries massacred in China will head the list of martyrs in the last century." This is in marked contrast with the constant effort of secular papers to belittle and discredit the work of missionaries. Missionaries are the true civilizers. They are nation builders. The motive of the average newspaper is to make money, but the motive of the missionary is to bless all humanity in the highest way. The prejudice against them is a delusion of the ruler of "this world of darkness."

### *Indefinite Terms for Mayors.*

Mrs. Charles Russell Lowell said at a meeting of the New York Social Reform club: "It is our duty to save our city at the next mayoralty election, to take it out of the hands of those who want to use it for selfish ends. We want no terms of two years or four years. We want indefinite terms of good behavior. We want common sense, common decency and common honesty in our city government, and we want the help of every woman in New York between now and next November." This is a novel idea and seems to have some good features. One thing is certain, city government is a dark, unsolved problem. There is room for statesmanship in the cities. The task of cleansing them is colossal enough to make the bravest hesitate, but the tribe of men and women who can no longer be hoodwinked and dragooned into the support of any man or measure by appealing to party prejudice is happily growing larger every day. That is the rent in the clouds that lets the light through.

### *Speculation in Stocks.*

The fever of speculation in stocks has been beyond anything ever known before in Wall street. Over 15,000,000 shares of listed stock changed hands the week ending May 5 on the New York stock exchange. This stock was valued at \$1,508,222,000. Clerks, typewriters, waiters, porters and others of small means or no means are reported to have made fortunes. But men competent to judge say it has a dark side—that it is an outbreak of the mania for gambling. Dealings in these transactions have been not investments, but speculations. A view of the stock exchange during these exciting times is said to be something extraordinary. A young woman who was taken for the first time to look down upon the scene said: "It is one of the sad-

dest sights I have ever seen." Men seemed to be insane, and the greedy eagerness with which they try to get rich in a day is a supreme outburst of that evil principle which tries to get something for nothing and to eat without working. Doubtless this unusual excitement will send many to the madhouse, leave others stripped and wrecked, pitiable and disgraced, as the gambler who at daylight staggers out of his den into the sunlight which is such a rebuke to him, while the temptations to embezzlement will be so great that the tide will overwhelm many. Of all the seductive and destructive evils of the world, none is greater, none more persistent, none sadder in effects on the body, mind and heart of man than gambling. It dethrones reason and turns men over to luck; it destroys all the finer feelings and makes greed regnant in the life; it throws to the winds prudence and puts man on the wild horse of excitement without bridle to restrain or guide; and it demoralizes society, for it kills in men every emotion, love, mercy, sympathy, kindness, that enables them to build it up and bless it. Probably the debasing effects of intemperance and lust are no greater than those of gambling.

### *Lessons of the President's Tour.*

The president's tour, which is to complete a circuit of 15,000 miles, has been like a triumphal march. Going first through the south, which years ago he helped to conquer and which within the last eight years has twice registered its preference for some one else for president, he was received in the most cordial manner. This illustrates how complete is the destruction of sectionalism, in what good faith our rulers are accepted, even by those who are defeated, how wise a policy of kindness is even in the affairs of government, where men think law and not lore must rule, and it shows also the value of liberty of press, speech and, so far as may be, conduct. Not the least of the lessons of this tour is the president's observance of the Lord's day and his attendance at public worship. Amidst all the vicissitudes of an exciting and exacting political life he has ever found time to keep up his habits of religion. There is no reason to believe the president has any political or party ends in view. His speeches have been sensible and the moral ideals held forth are to his credit and will doubtless have much good influence.

### *What Is Charity?*

Mr. John D. Rockefeller said in an address to his son's Bible class in Fifth Avenue Baptist church, New York, that the company which he has built up has paid out for labor \$700,000,000, and the best charity in the world is that which enables a man to earn his own living. This view of that grace which is better than all others shows the curious effect of wealth on the mind. Mr. Rockefeller has given these men work and they have made Mr. Rockefeller wealthy—he has grown rich on charity, that is the logic turned the other way. It would be interesting to hear this money king explain the moral status of killing out the small dealers throughout the country who may in any way come in competition with him. Another form in which to state this idea of charity is that Mr. Rockefeller is very kind to consent that people may live by a struggle if they will pay him a good per cent for being allowed to struggle. We have always been taught that labor is in the highest degree honorable and the honest workingman is entitled to stand beside kings, but this new doctrine makes labor a form of mendicancy. We demur.



## CONTRIBUTED.

### LONG AGO.

A. R. Adams.

Soft and low come sing to me  
Of long ago, sweet memory,  
When as a child I knew no care,  
And mother's mild but earnest prayer  
Was said for me, so soft and low,  
Long ago; yes, long ago.

Long ago the breezes sigh  
O'er buried hopes, o'er years gone by;  
Fond memory brings my Mary back,  
And love still clings to mem'ry's track—  
I see her face, her brow of snow,  
Like long ago, sweet long ago.

Man lives a life that's half in vain,  
Of joy and sorrow, grief and pain,  
And when his steps are getting slow,  
And when his hair is white as snow,  
Then looking back he fain would hear  
Some sweet voice whisper in his ear—  
Like long ago, sweet, soft and low.

Toluca, Ill.

## WHAT ARE THE EVIDENCES OF THE PRESENCE?

By James M. Campbell.

If Christ be risen; if he has returned to earth; if he is really here, what are the evidences of his Presence?



Christ himself is unseen. Are there any signs visible by which his hidden Presence can be detected? The answer to that question is: certain things have been done, and are now being done, that require his Presence for their explanation. Since his resurrection a beneficent power has been at work in the world;

the works which he did in the flesh have been perpetuated; a movement has developed which has turned the world upon an upward pathway. The early disciples believed most fervently that the Lord had returned, that he lived among them, and that he was their silent partner in all they undertook. It is said that after the ascension "They went forth, and preached everywhere, the Lord working with them." (Matt. xvi., 20.) To the Jews they declared that the miracles which they wrought were performed "in the name of Jesus Christ of Nazareth, whom they crucified, whom God raised from the dead." (Acts iv., 10.) The operation of that mighty, gracious energy by which the works of Christ were repeated, was to them conclusive evidence of his Presence.

By a similar process of reasoning the astronomer Adams discovered the planet Neptune before it had been seen by human eyes. He knew that there must be such a planet because its existence was essential to the explanation of other undoubted facts. It rests with those who doubt or deny the Presence of Christ to show how certain phenomena can be satisfactorily explained on any other ground than that he is now at work in the world.

Nor is the evidence that may be furnished regarding the Presence of Christ altogether a thing of the past. An innumerable company of competent witnesses are ready to testify that they have had experience of

his Presence. They have lived in it as the very atmosphere of their spiritual lives. While they have not seen him in any outward fashion they have walked with him by faith. They have had sweet fellowship with him. They have been in the habit of consulting his will in all things. They have received directly from his hand many substantial benefits. As well try to argue them out of the belief in their own existence, as try to argue them out of the belief that Christ has been with them. To them both beliefs rest upon the same basis; to-wit, the testimony of consciousness; and unless the testimony of consciousness be ruled out, the evidence in support of each belief is equally valid.

When Beecher faced a howling mob in Liverpool he afterwards said that as he stood upon the platform surveying the scene of tumult there came over him a sense of perfect composure as he realized that Christ was standing by his side. This was his explanation of a conscious experience. Was he deluded? From whence came the inspiration and courage by which he was upheld, if not from the Presence of Christ?

### Personal Testimony

This is no uncommon experience. Every Christian can tell of a time when burdened with a sense of guilt he called upon the name of Christ and instantly the dark cloud of condemnation which was settling down upon him rolled away, and the sunshine of God's forgiving love broke in upon his soul; he can tell of times when in the midst of the throng and press of life he touched the hem of the Master's robe, and healing virtue flowed into his soul; he can tell of times when staggering under heavy burdens of care he sank down in utter exhaustion, and crying to Christ for help, the everlasting arms were instantly beneath him, and he arose from the dust with renewed strength to resume his onward march; he can tell of times when as the fiery billows of sorrow swept over him he lay in "the belly of hell" calm and trustful, sustained by the consciousness of his Savior's Presence; he can tell of times when after long and fruitless struggling against evil habits he at length obtained deliverance, when with a full and free surrender of will he threw himself at his Redeemer's feet, trusting in his all-conquering grace. These are the bottom things in a normal Christian experience; and they can have but one explanation. But alas, how can those who do not know them experimentally understand their significance; for they have nothing to draw with and the well is deep!

### Character An Evidence.

The evidence from experience does not, however, stand alone. Onlookers take knowledge of Christians that they have been with Jesus. They see the marks of his influence upon their characters. They see the same signs of his Presence which a tree has to show of the presence of the sun when his quickening influence has penetrated to its hidden roots, and the sap begins to flow and the leaves begin to bud. "As some sweet perfume in a vase of clay pervades it with a fragrance not its own," so the fragrance of his spirit prevades their lives. He is evidently at work upon them. They are "his workmanship"—not his finished product, however; for they are still in the making. In their lives is many a weakness, many a flaw. Their imperfections they themselves bewail, shedding over them in secret many a scalding tear. Yet the kingly rule of Christ is plainly visible in their lives. They have enthroned him in their heart of hearts. That he keeps them in hand is evident from the circumspectness of their lives; that he is molding their characters is evident from their unconscious growth in every saintly grace; that

they are living with him is evident from the way in which they live.

For further evidence of his Presence look around! Look not only back upon what he has done, nor only forward to what he is yet to do, but around upon what he is now doing. His footsteps are easily traced; his works are patent to all eyes. His mighty hand that upwards of eighteen hundred years ago turned the tide of history is guiding and controlling the affairs of men. The new evolutionary force which was set in motion when he was manifested has not spent its strength. The new sun which then broke upon the sky continues to shine in undiminished splendor; with healing in its beams. A new creative power which has its source in him is silently changing the whole face of the world. The long dark night is ending; the dawn of the new age has come; the curse is slowly departing. Every passing day Christ is getting a firmer hold upon the world's heart. He is bringing in "sweeter manners, purer laws." His teaching is gaining acceptance; his ethics are becoming the standard of human action; his life is permeating the lives of men; his love is melting the mighty iceberg of selfishness; his spirit is diffusing itself through human society and is gradually making all things new. Those who see his transforming power everywhere at work in human life, desire no better evidence of his Presence. The works that he is doing bear witness of him.

## A FORWARD MOVEMENT AMONG THE DISCIPLES OF CHRIST.

Baxter Waters.

**I**N this paramount issue we are agreed. Our secretaries are calling for straight, scriptural preaching, preaching on this subject: and Christ calls for workers to go into the fields; all of which demands heroic, self-sacrificing giving. We should have an eye single to training missionaries—for that fact was Christ's work. There ought to be in every church a mission study circle—a study of our great heroes, the fields and the peoples. None of these interests should pass by unnoticed; at every appointed day the sermon should be preached, the needs and opportunities pointed out, etc. We do more on less capital than any people on the earth.

2. About the Revival. We do not call in question the urgency of the revival, both locally and in all the churches, nor as to its frequency, but what kind of a revival revives? The day of decision for Christ and the acceptance of the higher life will never pass; nor the need of stirring men's souls to their very depths, neither the need of eradication of sin from the human heart; and it is eternally true that character is formed by the choice of better things, and that religion always finds its expression in faith in a personal Savior—it calls for a life of God in the soul. I mean that the day of enlistment for Christ shall not pass away. But in intelligent communities certain phases of religious jargon and clap-trap sensationalism have had their day; and we as a people have had much to do with purging out this old leaven by presenting a clear, simple, scriptural gospel of salvation.

But we have fallen into many of the common errors to which this kind of work is exposed. We rely on

numbers, and occasionally among us some are as enthusiastic in running up the results as an auctioneer is to get a higher bidder. We resort in cases to schemes of trickery, on the level of ward politicians to get one proselyte, and we report four from the Methodists, one from the Baptists and two from the world with all the gusto of a grinning Mephisto when he conquers his Faust (with the sound of trumpets before men). Again, we are supposed to preach the union of God's people and as often we are a divisive force, bringing in bitterness instead of charity, breaches instead of solidarity.

And worst of all, perhaps, we simply depend on such spasmodic methods to build our churches. We cannot be content with slower and surer growth. As a result of this we have few long pastorates, many dissatisfied preachers and dissipated churches. For when we depend on mere works or visible results as the only evidence of success we either become discouraged or self-satisfied, and Phariseism is produced. A revival should be a tonic rather than an exciting intoxicant; it should be solid food rather than the foam of a beverage.

### *End and Purpose of the Church.*

The work of the church truly calls for extension and ingatherings, otherwise it would sink into sordid selfishness, and die in its shell, but its very character also demands a development of its latent energies, for the cultivation of the graces of the Christian life, for the spirit of prayerfulness. The end of the church is to develop spiritual power, to enrich men's lives with Christ's abundant life, to produce solid manhood and womanhood, and the supreme aim of religion is to bring man into a oneness with God the Father that man may reproduce the divine character of sonship in Christ Jesus. John came baptizing with water, preaching a cruder type of morals and religion, Jesus came baptizing with the Holy Spirit and with cleansing, purifying fire, proclaiming a kingdom of God wherein men may live in oneness with the Father.

We exhort sinners and plead with them, present them with a plan of salvation and a scheme of redemption and these often-times legalistic and wooden, while the covetous "saved" sit in the pews with no "dreams beyond those of avarice," men and women to whom the Christian principles and ideals of self-sacrifice in obedience to the will of God, the consecration of one's powers and possessions to his service, in a word, love to the great sum of Being, divine and human, in which a selfless life is called for—to whom such ideas are strange jargon, and they sigh for the simple gospel of "first principles." We must put our religious operations upon a permanent and profounder basis. It would be important to turn our attention to the quiet teaching of the young, the education and training of church workers, and to exalt the standards of the Christian life. God forbid that we should lose our characteristic vitality and aggressiveness and become as some of the more liberal churches, flabby, insipid and negative. What we plead for is not the suppression of our zeal, but a wiser direction.

3. Education among us. I think our ministry generally appreciates the dearth of educated men among us and the crying need of men so trained mind and heart to hold the foremost place in our country. And yet there still exists a sentiment that a man need not be educated to tell the story of the gospel; and those who are educated are expected to walk very closely in the footsteps of the fathers. Nor are we able to arouse much enthusiasm on the question of college

buildings or educational institutions. We must sustain our schools; we must advocate them; we must declare ourselves on the subject on education.

There is no danger that we become too visionary, impractical or too scholarly—there is a danger that we become shallow, inadequate and ineffective. Our young men entering the ministry should be discouraged from taking short cuts and inadequate Bible courses; they should be trained in collegiate courses and be able to stand on equal footing with the philosophers and the theologians of the day. As the ministry surpasses other callings in importance, so should its candidates make proportionate preparation. We have produced few books which take place among scholars; in fact not one; we have sent out few men who would be recognized as scholars; we have not many reputable institutions of learning, in truth we have cared very little for education, and that accounts for the present state of affairs. All this is not so discouraging when we come to think how mightily we have been engaged in other work just as important and just as sacred in the Master's sight. We have preached Christ's gospel widely and effectively, simply and powerfully; we have established churches by the scores, and brought multitudes to the Lord Jesus—we have heralded the good news the world round. This should not satisfy us, but only indicate our strength and possibilities. Thus I have briefly indicated a few lines of progress, a few open doors for us, a few things that must needs be done. There is no church in Christ's kingdom more in accord with aggressive forward movement than our own. For that end were we born, to that end do we live. Let us advance and trust God nor be afraid.

Lawrence, Kansas.

## CHRISTIANITY A CULTURE.

Charles Clayton Morrison.

**A**FTER having agreed that Christianity means conversion, that it involves the reconstruction of a life, we must confess that it also means culture and involves the development of a power with which man is by nature endowed. So-called evangelistic preaching no more exhausts the full gospel than does that of the modern ethical culture teacher. It is of the first importance that the preacher recognize the legitimacy of both these elements in his message. It is of as great consequence, to say the least, to keep men from wandering away from the Father's house as it is to bring them back again. The old orthodoxy was faulty at this point in that it conceived Christianity solely as a conversion. The little child was taught that he was full of evil and all uncleanness, that he belonged to the devil and could be brought to God only by a process of conversion in which the old nature in all its elements would be displaced by a new nature given by God through Christ. Religious training began by creating in the child's mind an artificial and forced sense of its exceeding badness, a badness absolute and pervading.

At no point is the vital difference between the old and new view of religion more clearly seen than in the methods and spirit in which the training of the young is carried on. To-day, if we have any respect for facts, we cannot begin with the child in any other way than by teaching him that he belongs to God and ought to live so truly in harmony with the divine will and so consciously under the shelter of the divine love

that he will never wander away from the Father's house.

It is necessary for us to call ourselves back to the truth very often that to be a Christian is to be a man; that religion adds no new element above essential manhood; that one is short of being a man in the full sense who is not a Christian; and that religion is not something which a man "gets," but is an expression of his own normal being, an expression made possible by the incitements of the gospel and the unfailing effort of the divine life within the soul to find vent in the righteous and holy conduct of the man.

It is too bad that the simple, vital words in which Jesus embodied his revelation were ever displaced by the stilted and artificial phrases of theology. The Master announced the purpose of his mission to be that men "might have life and that they might have it more abundantly." All his other expressions used in describing his work are reducible to this. He recognized that religion was life; that the normal life of man was good, not bad; that the good in man was being suppressed by vicious customs, ignorance, sin; more, he saw that the very instruments of religion, intended, ostensibly, to aid man, had become repressive of the normal life of the soul, damming its natural flow and drying up its source. It was in the full recognition of this condition of men's life that he cried to them, "If any man believeth on me, out of his inward nature shall flow streams of living water." Jesus came to deliver man from every hindrance to his perfect growth and fullness. He came to set the spirit of man free, to lift the stone from the tender sprout that, in the great warm sunlight, it might grow into its perfect maturity.

The method of Christianity, then, is not merely the method of displacement, but of culture. Its purpose is to lead out the latent forces of manhood into their normal activity. Christianity is God's way of educating his child. Complete self-expression is its end in view. It has no other end. It considers all life that is normal as divine. Sin it conceives as an abnormal misdirection of life or the repression of it. Salvation is the discovery of the normal direction which man's life ought to take and the conscious choice of this direction under the stimulus of the example of Jesus and the encouragement of his spirit.

## RELIGIOUS GUMPTION.

D. R. Dungan.

A man who has a genius for doing things, and a practical way, so as to make the most of time and strength and means, is the man the world wants. Business men send for him, pay him for his brain and his willingness to use it. Some men can do anything, and some men can't. Everyone should be adapted to something. But whether our talent is little or much, it can be improved. The habit of observation will enable one to know the things that are. And if results are carefully noted, the best methods of doing things will be found.



### Common Sense Presumption.

We have many men of genius, and yet we learn slowly. We learned "first principles" early. Some never went further; they stopped just as soon as they got across the creek. It was a long time before we knew how to raise money for a meeting house, or where to build it. A quarter of a century passed in our history before we began missionary work. Then we were hardly certain that we ought to do much for fear we



would run out of chapter and verse. Since then we have been doing pretty well. There are extremes of course; one thinks that the commission only reaches to the limits of his neighborhood. Some go to the other side and are waiting to do some great thing when the time comes. They will convert China one of these days, and India and Darkest Africa. But not now, the time has not quite come. If the time had come, if the doors were open, and the ships ready, we are not ready. We have not the missionaries to send, nor have we anything with which to send them. As a matter of fact, America is the best missionary ground in the world for many reasons, but the man who would counsel us to stop with America is disloyal to the Captain. We must go to the ends of the earth, we must go to every creature, but to do that we must have strength here in our own land. We must have strong churches and missionary preachers, and then we can raise the means to send the missionaries to the uttermost parts of the earth.

#### ***Necessity of Educational Facilities.***

But has it occurred to you that if we had all the money needed to send the gospel to the limits of our own land and to the end of the world, that we have not the persons who are willing to go, and if they were willing to go, that they are not qualified to do any good if they were there? Religious Gumption will send the best to the front, and will not send any who are not qualified into the field. But what are we doing to qualify them? This must be done in our institutions of learning. And yet in our educational work we are farther behind than in anything else. Not only so, but we are doing nothing, or next to nothing, to increase our efficiency in this department. We have sense enough now not to charge the missionary secretary for the use of our papers, but we have not learned that much about our colleges. Missionary workers are unselfish, but some way it is in the mind of many that teachers are in the work for the money. Come this way and let me whisper in your ear: Our teachers have given more time to prepare for their work, do more hard work and get less for it than any other men and women in the world. Now, let us come to our senses, if we have any, and help all along the line; sustain our schools and our home missions, and then it will be easy to forge ahead the work in foreign lands.

## **THE RELIGIOUS OUTLOOK.**

Carey E. Morgan.

The New York East Conference of the Methodist Episcopal Church had a lively discussion of Christian Science in a recent session. The Rev. E. S. Simonson of that conference had become a convert to Christian Science, and a resolution was proposed expressing regret at his departure, and tendering the good wishes of the conference for the departing brother. The resolution was lost by a vote of one hundred and seventy to five.

In the course of the discussion of the resolution, Dr. J. N. Buckley, the editor of the New York Advocate, said: "To recommend this brother in joining a body hostile to this is contrary to public policy. In fact, to pass any resolution in reference to one who has thus acted in joining a body that is worse than atheistic in its principles is to send him before the public with credentials that would be of large value to his new

propaganda. This belief is not to be opposed because it is absurd alone; not because it is contrary to natural science; but because it absolutely denies every doctrine, even that of morality, the personality of God, the deity of Christ, and every other belief which this church stands for. I declare to you it is the most subtle form of heresy which the church has had to encounter since the third century."

#### ***No Friars in the Philippines.***

Manager Chappell has announced that the friars are not to return to the Philippines. It is thought that this will clear the atmosphere in those islands considerably, and greatly simplify the problem of reorganization of government. The troubles there began in the first place with the friars, and have been prolonged, without doubt, by the fear of a return of these religionists who have gorged themselves at the expense of poverty stricken populations. It is not easy to see what is to become of the vast estates in the islands owned by these representatives of the Catholic church. Confiscation is impossible on account of a stipulation in the treaty of peace with Spain. Judge Taft, the head of the commission that is attempting to pacify the islands and reorganize government, suggests that these properties be resold at a fair valuation. This is probably the most practical way out of the difficulty yet proposed.

It is certainly gratifying to know that under American rule Protestants will have equal rights with Catholics. They do not ask for more than that anywhere in the world.

#### ***Congregationalism Criticised.***

A writer in the Advance complains that "When a Congregational pulpit becomes vacant, especially a prominent one, no one thinks of promoting some one from the ranks to fill the responsible position. The church searches through all the denominations except its own and calls a Baptist, a Methodist, a Presbyterian, a Disciple, anybody but a Congregationalist. I venture to say that well-nigh half the leading pulpits are filled by converts from other denominations."

He thinks these foreign brethren are all right, and declares that "the board men in all other churches are tossing uneasily in their ecclesiastical bunks and gazing longingly toward the woven wire springs and hair mattresses of Congregationalism. To show hospitality to strangers is good," he says, "but how long can a denomination survive that turns down its own children in order to give a cosy berth to some prodigal returning from the far country of Methodism, or from spending his substance in riotous Presbyterianism." He accounts for this condition by the fact that "people always love a prodigal. It is the son who stays at home and minds his business that gets back a seat and fried ham. The prodigal has the fatted calf and free vaudeville. If you want to be highly esteemed in the Congregational fold, take a long run before you jump into it. Better take a term of bondage in Egypt, and then repent of the error of your ways and come up to the promised land. You will be welcomed with a brass band and a barbecue. Foreign luxuries come high, but we must have them. The brand 'Imported Goods,' will go a long way toward commending you to Congregational favor."

This is cute and sharp, but I do not quote it to commend it. Instead of condemning Congregational churches for this practice, they should be commended, for in this they show a breadth of spirit and fellowship that must precede Christian unity.



## At the

## CHURCH

## FIVE MINUTES' SERMON.

By Peter Ainslie.

\*When he, the spirit of truth, is come, he will guide you into all truth.—John 16: 13.

The promise of the Holy Spirit is the greatest of all promises, for there is linked to it life and immortality. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." The day of Pentecost marked his advent and he is now the vicar of Christ on earth and will remain such until Christ's second coming. In this period between our Lord's ascension and his return—a period of unknown years—the Holy Spirit is on his temporal mission, and this may now be called the dispensation of the Holy Spirit. His two-fold mission is to convict the sinner and to sanctify the saint, and neither is there conversion nor sanctification without the Holy Spirit; but there will be both if the Holy Spirit is not resisted, for this is his divine mission.

*Before the Spirit's Advent.*

My text reminds us that the Holy Spirit had not yet come on his royal mission when these words were spoken, and there is this scripture, which confirms it, written by John, "for the Holy Spirit was not yet given, because that Jesus was not yet glorified." Of course, the Holy Spirit existed before this time, for in the very oldest book in the Bible we read that the heavens were garnished by the Holy Spirit, just as the Christ existed before he was born of Mary. We read that the Son of God was in the beginning and without him was not anything made, that he walked in the fiery furnace with the three Hebrew youths and that he stood before the prophets, but not until he was born of Mary do we behold him as the world's Redeemer, so with the Holy Spirit. He was in the beginning and wrought upon believers. "Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit." Then on the day of Pentecost he descended from heaven into the upper room in the house of Mary in Jerusalem, as thirty-three years before, the Son descended into the manger in Bethlehem. Augustine called Pentecost "the birthday of the Holy Spirit," and such it was. Glorious day! All types pointed out that the Son must come before the Spirit. In the old Jewish ritual, the altar represented Calvary and the laver represented Pentecost. The first always went to the altar first, and then to the laver. In the cleansing of the leper, the blood was first put upon the right ear and then the oil. The blood of the everlasting sacrifice must precede the outflowing of the Holy Spirit. When Jesus was on earth he said, "He that hath an ear, let him hear"; but after his ascension he said, "he that hath an ear, let him hear what the Spirit sayeth." The Holy Spirit does not speak of himself. He speaks of Jesus. He points all the world, sinners and saints, to the Son of God, and the promise is that "he shall glorify" the Son. As Jesus revealed the Father, so the Holy Spirit reveals the Son, in whom is full salvation, and without whom there is neither peace nor life. The Spirit has already come and he is our guide today.

\*This is the golden text for the Sunday school lesson for May 26, 1901.

The Bible is his message and his paths lead up to the great white throne.

Our Father, we thank thee for the Holy Spirit and the peace that he has brought our hearts through Jesus Christ, our Lord. Amen.

## BIBLE SCHOOL.

## THE HOLY SPIRIT GIVEN.

Lesson for May 26.

Acts 2: 1-11.

And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because

that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

## A CHICAGO TEACHER'S NOTES ON THE LESSON.

Elias A. Long.

Golden Text: John 16:13. Time: The Lord's Day, May 28th, A. D. 30, ten days after the ascension. Place: Evidently the upper room of Acts 1:13 in Jerusalem. Persons: The Apostles and others to the number of about 120, including women, some of whom are mentioned by name in Acts 1:14.

Our Lord's crucifixion took place during the Passover, one of the three great Jewish festivals. It was on Pentecost, the next high festival, fifty days after the Passover, that the strange events of the present lesson occurred. This great day marked the beginning of the Spirit Dispensation, the birth of the Christian Church and of the conquest of the world for Christ. Now the Holy Spirit, the executive element of the God-head, and of all divine life, was manifested abundantly in the church in accordance with repeated promises. It is to be observed that the signs of the hurricane and fire which here symbolize the spirit, stand for stupendous power and effectiveness, a familiar way of impressing the spirit's great potency.

**Verse 1. Disciples in Readiness.** "Pentecost." This annual feast day, also called the feast of weeks (Deut. 16:10) and the day of the first fruits (Num. 28:26) occupied one day's time. Considered in its last mentioned significance, it was a fitting time for the first fruit of the Spirit Dispensation to be manifested. \* \* \* "Fully come." Pentecost had begun at sunset the evening before, while this now was the following morning. \* \* \* "They were all." Referring to the same 120 men and women, spoken of in 1:15, 23, 24, 26. \* \* \* "With one accord." With one heart and one mind waiting for God's promised blessings (1:4-8); a first answer to our Savior's midnight prayer of John 17:21-22. They gave themselves to prayer, to conference and to necessary business. 1:14-26; 2:42. We may observe that the Holy Spirit came to Jesus when he was engaged in prayer, (Luke 3:21-22); he is promised to us when we pray asking for his presence, Luke 11:13. \* \* \* "In one place." In upper room of prayer, which appears to have been the regular meeting place.

**V. 2. The Hurricane Sign** "Sound from heaven." Our Lord had but recently ascended to heaven, whence came the heavenly signs indicating the spirit's advent. John 16:7. \* \* \* "A rushing mighty wind." The most powerful and mysterious forces in nature are employed to impress the always needed lesson of the Holy Spirit's power in the conversion of the world. Wind, a familiar emblem of the spirit. Ezek. 37:9-11; John 3:8; 20:22. \* \* \* "Filled house." More than



the upper room of 1:13; a token that the spirit would come with fullness, filling every part of the soul which is the house or temple of the Holy Spirit. This mighty sound was heard beyond the house. Verse 6. \* \* \* "Sitting." They were not kneeling as sometimes shown. It is to be noted that the Spirit came with greatest power when Christ's following were assembled, and so he does still.

**V. 3. The Sign of Fire.** "Cloven Tongues." The revised version says tongues parting asunder, the meaning is as from a central flame. \* \* \* "Like as a fire." In the familiar likeness of fire we have another of the Spirit's most expressive symbols. Fire, as a type of the Holy Spirit is attractive, is illuminating in power, revealing impurities and filth as the Spirit reveals and consumes sin, and destroys selfishness and covetousness. Fire is warming, cheering, penetrating, undefilable and cannot be hid. It was our Master's longing to see the fire of the Spirit kindled on earth. Luke 12:49. \* \* \* "Sat upon each of them." This sacred fire of the Spirit was for each one of the 120 present, including apostles, laymen and women and the promise continued "unto you and your children, and to all that are afar off." Acts 2:39. This scene must teach us that popes and prelates are human inventions. \* \* \* "Sat upon." Indicates a permanent presence.

**V. 4. Divine Power Transferred.** "They were all filled." Now for the first time, all kinds of believers, women as well as men were filled with the Holy Spirit. This means the same as baptized with the Holy Spirit. They were filled with the love and power of God (Romans 5:15), their hearts being purified by faith. Acts 15:8-9. But these persons were fitted to receive the Spirit of Holiness. They had followed Christ in self-denial (Matt. 4:18, 22; 19:27); they were not of the world (Jno. 15:19; 17:14, 16); their names were written in heaven (Luke 10:20); and their minds were enlightened by the scriptures. (Luke 24:45; verses 16-36.) Under these conditions the Spirit will be given to any person today. This was not the first time the Spirit had been bestowed upon men (Exod. 31:3; Deut. 34:9, etc.), only a fuller measure, and the promise of this power to all is now involved. \* \* \* "Began speaking with other tongues." Another sign of the Spirit, that of the word spoken by inspired tongues. Through the Spirit we are to become channels of God's messages to men. The Spirit gives us power to speak with other tongues, the tongues of love, of compassion, of warmth, and it qualifies us to do greater things than we ever thought ourselves capable of performing. These disciples spake the glad tidings in tongues familiar to each hearer, an extraordinary manifestation of the Spirit. Can cold, silent Christians be of those who are filled with the Spirit? The difference between one man and another is the difference of fire. Still another sign of the Spirit, not mentioned here, is that of the gentle, harmless, comely dove. Matt. 3:16. \* \* \* "Spirit gave utterance." It was not worldly wisdom to which they gave utterance. Spirit-filled people always attract hearers.

**V. 5. World in Readiness.** "Dwelling at Jerusalem." Referring to permanent and temporary residents; the then known world was well represented in Jerusalem on this great feast day, as the later verses show. The world now was in readiness as regards unity of government, unity of language, a spirit of unrest and longing for God which idol worship could not satisfy (Acts 17:22; 23) such as never before had prevailed. The occurrences of this great day were the very opposite of those of Babel. Gen. 11:1-9. \* \* \* "Jews devout men." Persons religious and conscientious, such as were most likely then—as at all times—to become Christians. \* \* \* "Out of every nation." It is a matter of history that many more Jews lived away from Jerusalem than lived in that city.

**V. 6. Astounding Effect.** "Noised abroad." According to the revised version, it was the sound of the rushing wind that was heard abroad. \* \* \* "Multitude confounded." The people were thoroughly alarmed and confused over the startling signs of the Spirit, both audible and visible present at the time. \* \* \* "Hear them speak." As their tongues then were inspired to holy words of love and compassion so today ought ours to be for meeting the present day greatest needs of humanity.

**V. 7. The Changed Lives.** "All amazed and marveled." The various strange occurrences compelled the attention of everyone present. Were these things from God? Acts 5:39. What turn has the new religion taken, whose leader is dead, and which we thought had been crushed out? \* \* \* "All these Galileans?" The peculiarity of dress and dialect showed plainly that they were from the northern province, but now speaking in the Capitol with power. What caused the surprise undoubtedly was the power of the changed lives of these Galileans. To receive the Holy Spirit, is to receive

nothing less than the Divine life and power. Here was Peter who before had quailed before a maiden and in cowardice had denied his Master, now standing fearless before the great crowd. That which wrought such wonders not only in Peter and the other apostles has, through the same power, made the followers of Christ down through the ages fearless before kings and threats of sword and faggot. The Spirit power is able to carry every one of us beyond a point where our own strength fails.

**V. 8. Question of Surprise.** "In our own tongue." The strange part which inspired the assembled nations and provinces was that they should hear in their own tongues and dialects. But is that fact strange to us in the light of the Spirit's power in these latter days when the same glad tidings are heard in hundreds of tongues additional to those heard on Pentecost? We refer to the work of missionaries and of distributing Bibles in the tongues of many nations. It is the work of the Spirit.

**V. 9 and 10. Roll of Nations.** "Parthians, Medes, Elamites." These were people of the Persian Empire and to the borders of India, a region where some of the earliest Jewish captives from the ten tribes were carried by the Assyrian invasion. Josephus speaks of the Jews in that region as an immense multitude beyond numbers. \* \* \* "Mesopotamia." Between the Tigris and Euphrates rivers, including Assyria and Babylon; probably descendants of captives carried away by Nebuchadnezzar. \* \* \* "Judea." A different dialect was spoken in Judea than in Galilee. \* \* \* "Cappadocia." A Roman province in Western Asia Minor. \* \* \* "Pontus." Along the shore of the Black Sea. \* \* \* "And Asia." Western Asia Minor with Ephesus as the chief city. \* \* \* "In Egypt." The places here spoken of according to the historian, swarmed with Jews, the Greek language in different dialects being in use. \* \* \* "Libya about Cyrene." East of Egypt. Josephus says that Jews formed a fourth of the population of Cyrene. \* \* \* "Strangers of Rome." The people of Rome spoke the Latin language. \* \* \* "Jews and Proselytes." Including with Jews those devout persons who had accepted the Jewish religion of one God.

**V. 11. New View Dawning.** "Cretes and Arabians." The former residents of an island in the Mediterranean; the latter from Arabia, speaking Arabic. \* \* \* "Speak in our tongues." This refers rather to dialects than to languages. \* \* \* "Wonderful works of God." The wonderful works concerning Jesus, his death, burial, resurrection and ascension; his ability to save from sin, and to impart the amazing power that day manifested. It is now that Peter's natural forwardness, which many times brought him to censure, but now transformed by holiness and the divine power, can be employed to the best of purpose in God's service for this apostle here becomes the inspired spokesman. It is a wonderful case of transformation from fear to fortitude. Here is seen the revealing power of the Spirit as applied to receiving and proclaiming the word. Follow Peter's address carefully through this chapter, first observing his gentle, reasonable, defense of the disciples (verses 14-21), then his presenting the great theme of Jesus as the avowed Messiah, basing his argument with great force and clearness on their very scriptures (verses 16-21; 23-36) leading to the triumphant results, set forth beginning with the 37th verse, in which 3,000 persons were moved to become followers of him who so lately had died a shameful death. Let us note for our own encouragement today that notwithstanding the word was attended by such striking manifestations of power, yet the effect on the hearers was not unlike the effect of the gospel today. To some the mere excitement of the time seems to have been enough (verse 6). Some sat in the seat of the scornful (verse 13). Some were moved to accept and follow Christ (verse 37). The various classes are present in every revival of religion. To which class do each of us belong?

I hold that life is now the final word,  
With meaning high as heaven, deep as hell.  
For life, more broad than daring fancy's flight,  
Embraces all that is. And this synthetic whole;  
This vitalized infinitude men dared to name  
E'en in the olden days and called it—God.  
And God as life and life as all I know,  
For I am life and life must know itself  
Thro all protean guises it assumes.  
As drops of water, taken from the sea,  
Still hold within their native elements  
And restless are 'till merged in parent tide;  
So I, projected far in time and space,  
A part—a drop from out that ocean-life  
Am one in law and essence true with God  
And eager am to find in God my joy.—E. A. Cantrell.



Savior, who didst come to give  
Living bread, that all might live,  
Grant me grace on thee to feed,  
For thy flesh is meat indeed.

Hungry, thirsty, faint, I pray,  
Help me on the heavenward way;  
Vine of strength, supply my need,  
For thy blood is drink indeed.

—F. W. Bartlett.

## PRAYER MEETING.

Fred'k F. Grim.

### FELLOW WORKERS WITH GOD.

I. Cor. 3: 9. References, Acts 15: 4; Mk. 16: 19, 20; Phil. 2: 13; Col. 1: 28, 29.

How feeble and inadequate is our human speech to express the relationship between God and man! No one form of analogy, no figure of speech, nor all can exhaust the fulness and richness of its meaning. Each is but a phase of the universal truth, the one implying the other. And yet how easy is it at times for us to become satisfied with the one without the other. We would be inheritors of the divine blessings, but are we willing to be fellow-workers with God? But if we have seriously entered into that joint partnership with Jesus Christ, we cannot be moral spendthrifts; neither idlers, nor spongers. As our Elder Brother said, "the Father hath worked hitherto, and I work," so we all must say in unison until the reverberation shall make the very foundations of the world tremble.

#### "I Work."

Most people are doing something, they are expending energy; but they are not working in accord with the plans of the wise master builder. His purposes will finally be accomplished, but we, though of but little consequence, if willful and perverse, can "limit the Holy One of Israel." Ruskin says: "Wise work is, briefly, work with God. Foolish work is work against God." If we are willing to be used by him, he has a place for us. God hath used the weak things of the world—the men of one talent—to confound the mighty. Let us study his will to see where we can best fit into his purpose. Each one must examine himself. Is your foundation secure? Is Jesus Christ the chief corner stone? What kind of material are we putting into our life's work? Some day it shall be tested, as by fire, and then it will be made known if we have used wood, hay and stubble.

#### The Truly Great

Men have risen to places of honor and distinction, and in our enthusiasm we called them great, adored them and almost bowed down to do them homage; but time causes the veneer to crumble away and we see how deceiving the life has been. On the other hand, there were those who were despised and rejected, perhaps made to suffer humiliation and cruel death by the people of their own time; but later generations see in them the hope of the race, and today in the galaxy of truly great they shine as stars of the first magnitude. We cannot say that Paul was the greatest intellectual genius of the past, but his name and influence is destined to live. He has given us the key of his great success when he says that he was a fellow-worker with God. Such a life cannot be a failure when measured by the divine standard. The world may say failure, but what sometimes appears as such may be the greatest success. All depends upon the union of our wills with the divine. Opportunity has been given for the development of original genius, he has endowed us with special talents, but these are to be used and not

abused. In the history of Christian thought there has been a constant swinging between the two extremes—God's absolute sovereignty and man's freedom. The whole truth is not to be found in either. The church has always suffered when one has been emphasized to the exclusion of the other. There must be an

#### Interlocking of the Human and the Divine.

We should esteem it a great privilege to have a part in the great work of world redemption. What an incentive it should be to greater endeavor to know that God is working with us and through us! Do we want the kingdom of God to come in its fulness in the lives and hearts of men? Are we praying for it? Then we must work—work cheerfully, faithfully, enthusiastically and lovingly. And in it all we must be humble. We must be willing to sacrifice our own glory for the good of the whole. Not so many "star players," but better "team work"—"fellow-laborers together with God"—this is the secret of success, the one thing the church should learn with thoroughness, without further delay.

## CHRISTIAN ENDEAVOR

Charles Blanchard.

### MISSIONS: PROMISES AND PROPHECIES.

(Psalm 2. Topic for May 26.)

This second Psalm is one of the most striking of all the prophetic psalms. It is Messianic beyond all question. There is inspiration and optimistic hope in it. It is one of the prophetic psalms most frequently quoted. The promise of the world's conversion and conquest is in it.

#### Not Without Opposition.

The world will not be brought to acknowledge Christ as the Son of God without opposition from many sources. The heathen rage, the people imagine a vain thing and the kings of the earth set themselves against the Lord's anointed. This prophecy has found fulfillment many times in the past, and the Boxer rising in China furnishes a modern illustration.

I have found myself wondering just what the marshalling of the allied armies might mean for the future of China, and especially for the spread of the Gospel in the orient.

There is a most striking declaration following: "Yet have I set my king upon my holy hill of Zion. I will declare the decree: Thou art my Son; this day have I begotten thee."

#### The Supreme Fact of History.

The sonship of Jesus is the supreme fact of history. He has been declared to be the Son of God by the resurrection from the dead. Let this inspire our hearts. All things are possible to a risen Christ. I feel that the church of Christ needs to put a new emphasis upon the sonship of Jesus. In the early days of the current reformation Walter Scott, among the first in evangelistic faith and fervor, put large emphasis upon the messiahship and sonship of Jesus. It was a mighty motive in the evangelistic work of this conserved man and his collaborators. And they won great victories for the primitive Gospel. Somehow I feel that our modern-day preaching lacks something of the old grip of the great central fact of apostolic preaching—the sonship of the Messiah. We deal too much with superficialities of religion—too little, in our preaching and in our endeavor societies, with the great verities of the Christian faith. We talk and write much of plans,

of machinery, of methods—but little of the messiahship and of the divine sonship of him whom we serve. I feel that many of our young men and women have little real grasp of the great doctrine of Christ. We need to see him, hear him, follow him! Am I wrong in this? How many of our endeavor societies, how many endeavors really have a well-grounded conviction, worthy the name of faith, in the supreme authority of the Lord Jesus Christ? My observation confirms me in the serious thought that there is a lamentable lack of deep and solemn conviction, and a vast amount of actual levity or of the froth of faith. This is a serious charge, and I should rejoice to know that my observation is at fault, my conclusion unwarrantable. I venture to ask pastors and workers in the church and endeavor societies to write the Christian Century briefly on the question:

"Do we need a new emphasis of the messiahship and sonship of Jesus?"

I firmly hold that nothing but an intense conviction of this supreme fact of our Christian faith will make us truly and triumphantly a missionary people.

#### *The Universal Reign*

Of the Messiah is based upon the divine sonship. Immediately following the declaration of his sonship is the promise: "Ask of me and I shall give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The fulfillment of this promise waits upon the hesitating, halting faith of the great body of professed followers of Christ. When once he is enthroned as king in the affections of our hearts, we will ask and receive the inheritance of the ends of the earth, and Christ's kingdom will speedily come.

### **C. E. READING COURSE.**

#### **A SUMMARY OF THE POINTS IN WHICH WE DIFFER FROM OTHERS.**

C. A. Freer.

(Continued from Last Week.)

This is not only unscriptural but anti-scriptural and downright disloyalty and dishonorable to Christ. So far as the general body is concerned, we call the aggregation the Church of Christ. The congregation where I worship is the Franklin Avenue Church of Christ. If my Presbyterian neighbor, one block away, wants to call that body the Bryden Road Church of Christ, I would be quite happy, and thereby he would only differentiate the congregations in place. But as it is we are on the "commons" and they are in a "pen" and say to us, "keep off." Sectarian and party names are the result of a congestion of faith. See Power on Name.

#### 6. The Ordinances of the Church.

All people (the Quakers excepted) recognize two ordinances of the church—Baptism and the Lord's Supper. But tradition and Romanism have handed down some strange notions concerning these ordinances, that many seem slow to give up. Nothing is more universally conceded among scholars than that immersion in water was baptism, and the only baptism practiced in the days of Christ and the Apostles. But about the third century, in cases of extreme sickness, water was sprinkled or poured on the body as a substitute for baptism. This was called clinic baptism, and finally grew into a custom and was sanctioned by the Pope, and eventually became the practice of the

Roman church. The Greek church, however, never did practice anything but immersion. The Lutheran reformation was a breaking away from Roman authority and practice. But "reformed" Protestantism still clings to many relics of Romanism, and among them is sprinkling as a substitute for baptism, and also the so-called baptism of infants. We, as a people, have followed Luther's thought to its full and natural conclusion, so put baptism where the Apostles put it and perform it as they perform it—viz., an immersion in water of a penitent believer as the initiatory act by which he comes into the Kingdom of Christ, or his body, which is the church, and upon which he is promised the forgiveness of sins and the gift of the Holy Spirit. Hence, we are the only people who quote Acts 2:38 to a penitent sinner and do at once what it says. In this we differ from others but follow the Word of God. We do not differ from the Baptists on the action of baptism but in this, that they baptize a man who is supposed to be a Christian to make him a Baptist, and we baptize a penitent sinner to make him a Christian, a member of the body of Christ. We differ from others on the Lord's Supper in that we make it a weekly memorial institution by which we remember the death and resurrection of our Lord "until he come," instead of a quarterly sacrament or a mystical Roman mass. In the beginning the disciples came together on the first day of the week to break bread. Jesus said, "As oft as you do this you show forth the Lord's death till he come." "Do this in remembrance of me," not as a sacrament or oath. As to time and intent we differ, but again our precedent is that found in the New Testament and not Rome.

These things, it seems to me, are a summary of the points in which we differ from others. There are other small differences but they are of minor consideration. Let us contend for the faith once for all delivered to the saints.

Columbus, Ohio, 1068 Oak Street.

#### **A Pen Picture of Jesus.**

Here is an imaginary pen-portrait which actually comes down to us from the early Christian centuries. It is represented as from an eye witness:

"There hath appeared in Judea a man of singular virtue whom they call Jesus Christ. In stature he is tall and of perfect form; his countenance and air sweet and reverent, such as beholders may both love and fear; his hair is of a color that would be difficult to describe—something resembling the ripe chestnut—from the crown of his head to his ears, whence downward it is more of tint or of golden line and falls waving and curling into ringlets and spreads itself into graceful profusion on his shoulders. In the center from the forehead to the crown of his head, his hair is parted by a seam or partition, and falls over each ear after the manner of the Nazarenes. His forehead is lofty and pale, and his face, without a spot or wrinkle, is beautified with a slight tinge of comely complexion. His nose and mouth are formed with most admirable symmetry. His look innocent and mature. His eyes blue, brilliant and serenely beautiful. In reproving he is awful and majestic; in admonishing, courteous, sweet, friendly and persuasive; and speaking or acting he is grave, temperate, modest and wise. In a word, he is a man who, by his exceeding great beauty and divine perfections, surpasseth the children of men."

Can Raphael or Rubens or Hoffman surpass that?

# WARNING

**TO EVERY LADY WHO READS THIS PAPER**  
 The following letter contains the offer of an absolute gift to you. You don't have to buy anything to get it. It is a bid for your everlasting friendship and good-will. If you overlook this offer it will be a loss to you and a disappointment to us.



No. 674  
 Helen Gould pattern  
 Sugar Shell  
 Each.....55c  
 Teaspoons to match  
 Per set of six.....\$1.15



No. 211  
 Victoria pattern  
 Sugar Shell  
 Each.....55c  
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 Marion Harland pattern  
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 Each.....55c  
 Teaspoons to match  
 Per set of six.....\$1.15



No. 111  
 Geneva pattern  
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 Teaspoons to match  
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No. 635  
 Tipped pattern  
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 Each.....50c  
 Teaspoons to match  
 Per set of six.....95c

DEAR MADAM:--If you will kindly advise me what pattern of spoons you prefer, I will take pleasure in sending you one of them, with our compliments, free of charge. This is quite a remarkable offer. It is silver sugar shells illustrated above. I have secured their first and most valuable pattern, and not by a child. We will also send you a copy of the Home-Furnisher, showing an elegant line of house-



Teaspoons to match  
Per set of six.....\$1.15

DEAR MADAM:--If you will kindly advise us, we will take pleasure in sending you one of these silver sugar shells, free of charge. This is quite a remarkable offer. It is our way of advertising the merits of Solid Cuevee Silverware. You probably have heard of this wonderful discovery in metallurgy. Solid Cuevee Silver is fast superseding sterling silver for tableware. We guarantee that it is at least the equal of sterling silver in all respects, and know that in some respects it is better. It has exactly the same color, looks just like it, is harder and will wear longer. Spoons made of this metal are the same through and through. There is no plating to wear off. WE GUARANTEE THEM TO WEAR FOR FIFTY YEARS. We send a certificate to this effect with every set and will replace, free of charge, any set that fails to do so. (Our Company is regularly incorporated for ninety-nine years. Our guaranty is good now and will be good fifty years hence.) We feel assured that after you see the sugar shell which we propose to send you you will also want a set of teaspoons to match it. We will give you an opportunity to obtain a set without paying a cent for them. Moreover, we are willing to send them along with the sugar shell. After receiving orders for two sets like them at the regular factory price, as quoted above with the understanding that we will give 30 days' time on these goods which you sell--no money in advance--AND WILL ALSO INCLUDE WITH EVERY SET A SUGAR SHELL OR BUTTER KNIFE TO MATCH, FREE OF CHARGE. Send these two orders to us, and the set which we send you with the sugar shell will be yours. We will give them to you as a premium for securing these two orders. If you fail to secure these two orders for us, RETAIN THE SUGAR SHELL AS A GIFT IN ANY EVENT, and return the spoons. (The return postage will be six cents.) We will give you 30 days to secure the orders for us, but it should not require 30 minutes. Remember, WE DON'T ASK YOU TO COLLECT ANY MONEY IN ADVANCE FROM THOSE WHO ORDER. We will send the goods to you and give you all charges. If you don't desire to secure these two orders for us it is likely that a youth or maiden of your household would feel proud to assume such a business undertaking. Thousands of our best business men and independent self-supporting women

Teaspoons to match  
Per set of six.....\$1.15

Teaspoons to match  
Per set of six.....96c

have secured their first and most valuable possession. We will also send you a copy of the Home-Furnisher, showing an elegant line of household furniture which we are giving our agents for securing larger clubs of orders. These premiums include solid oak Bed Room Suits, Book Cases, Reed Rockers, luxurious Couches, elegant Dinner Sets, Tables, etc. If you desire to work for one of these premiums we will give you the sample set, together with the sugar shell, IN ADDITION TO ANY OF THESE PREMIUMS THAT YOU MAY EARN. Now, please understand the proposition: We will send you, postpaid, a full set of six teaspoons, any pattern, and will include a sugar shell to match. Sell two sets like them in 30 days and the sample set is yours; also the sugar shell. If you fail, return the teaspoons AT YOUR EXPENSE (which will be 6 cents for postage) and keep the sugar shell as a gift. If you secure three or more orders, keep the sample set and the shell and also select a further premium from the Home-Furnisher. With the sample set we will also include a catalogue of our entire line of Cuevee Silverware for you to use in taking orders. Kindly make your choice and fill out and return the following blank. Upon its receipt we will send you the teaspoons and sugar shell by return of mail, postpaid. Please bear in mind that in the event of your failure to get the two orders you will at least have an elegant sugar shell, worth 55 cents, free of charge, for simply making the effort. As we don't intend to keep this offer open long, we would ask you to favor us with an immediate response. Sincerely yours,

Office: 353-355 W. Harrison St., Chicago.  
QUAKER VALLEY MFG. CO.

REQUEST FOR SUGAR SHELL AND SPOONS.

[This request was clipped from the Christian Century.]

QUAKER VALLEY MFG. CO., Chicago:  
Ship immediately, by mail, postpaid, per terms of your offer one..... State Pattern Wanted.

Solid Cuevee Silver Sugar Shell, and one set teaspoons to match. I agree to make earnest, conscientious effort to secure orders for at least two sets like these, and to keep each order, and will send the goods without any money in advance, and give me 30 days to collect and remit. If I fail to secure these orders, I agree to return the sample set of teaspoons, by mail, postpaid, within 30 days after receiving them, and to retain the sugar shell as a gift from you.

Name.....  
[Write name plainly--Mrs. or Miss.]  
Post Office.....  
County.....  
State.....  
[Please write Post Office, County and State in full, very, VERY plainly.]

## Notes & Personals



F. A. Swerd reports two baptisms at Le Roy, Ill., recently.

E. H. Kellar reports seven additions at Carrollton, Mo., May 8th.

H. L. Willett gave a course of lectures at Lexington, Ky., last week.

Three additions reported by I. H. Fuller at Corning, Iowa. Bro. Fuller is to deliver the memorial address at Iveyville May 26th.

J. S. Beem reports five additions at Seward, Neb. He is now at Miller, same state, where he hopes to organize a church. He had one confession there at last report.

During the month of April there was a gain in the regular receipts for Foreign Missions of \$4,002.67. The receipts for the month amounted to \$21,512.99.

S. W. Nay has been called to remain as pastor of the church at Leavenworth, Kan., indefinitely. One addition there May 5th. Almost double their apportionment raised.

V. E. Ridenour of Ft. Scott, Kan., is assisting D. D. Boyle in a meeting at Kingman, Kan. There were three additions first week. Bro. Ridenour may be secured for work in June.

Bro. Elliott, pastor of the church at Tyndall, S. Dak., recently organized a church at Wagoner, S. Dak., of twenty-five members. There were also three additions recently at Tyndall.

We present this week the portrait of A. F. Sanderson, pastor at Keokuk, Iowa, one of Iowa's most successful preachers and one from whom we often hear through these columns.

The receipts for Foreign Missions for the first seven days of May amounted to \$3,689.75, a gain of \$804.09 over the corresponding seven days last year. The \$200,000 mark must be reached this year.

The beautiful frontispiece in last week's paper, has called forth numerous words of appreciation. It is the plate for a new book about to be issued by the Fleming H. Revell Co., and through their courtesy we were permitted to present it to our readers.

C. C. Redgrave of Adrian, Ill., announces that he will for expenses give his illustrated lecture, "In the Footsteps of the Pioneers," to C. E., S. S., district, county or state conventions. This lecture has been well spoken of where it has been given.

S. R. Reynolds reports as follows from Rosendale, Mo., May 8th: "We had a splendid service here April 28. Five additions by letter. Our apportionments for Foreign, General Home and State Missions raised. The battle is the Lord's."

M. E. Chatley, pastor at Columbus, Ohio, writes: "Two hundred and twenty-three present at Bible school yesterday. This beats all previous rec-

ords. Children's day last year there were 212—highest record. We hold a twentieth century Bible school rally June 2d. We have set the mark at 300, and will reach it."

A. L. Ward, pastor at Rensselaer, Ind., writes as follows, May 6: "We have just closed a twenty-one days' meeting. Bro. I. N. Grisso of Winamac, Ind., did the preaching. We were more than pleased with his work. Eleven accessions to the church; nine confessions. Our Sunday school is the largest it has ever been in the history of the church."

The First Church of Christ at Gillespie, Ill., where J. G. M. Luttenberger is pastor, will be dedicated Lord's day, May 19th, 1901. All the eighteen churches in the county are most cordially invited to attend this service. Bro. Geo. F. Hall of Chicago, Ill., and other ministers will be present. A good program has been prepared.

The church at Cynthiana, Ky., where Bro. J. J. Haley is pastor, is preparing to issue a book entitled "The Christian Church of Cynthiana." It will be a history of the church, with biographical sketches and portraits of the present and former pastors, list of the church members and a brief history of the reformation by J. J. Haley. The book will contain about 200 pages and will sell for \$1.50 in cloth binding or \$2.75 in morocco.

The new congregation at Springfield, Ill., will not be separately organized until the building to be erected in the west part of the city for its occupancy, which will be about December 1st. The new congregation will then be separately organized and will call a pastor of its own. Until that time their members will remain with the parent congregation. J. E. Lynn remains as pastor of the First Church.

Guy B. Williamson, singing evangelist, writes as follows from St. Louis, Mo., May 9: "Our meeting of four weeks closed at Salem, Mo., last Sunday, resulting in twenty-four being added to the church. The meeting was a good one and thoroughly enjoyed by the brethren. When Evangelist Ben F. Hill left, the pastor, E. E. Davidson, continued the meeting at the request of the brethren, and did splendid execution with the Gospel. My next engagement is with L. E. Sellers at Terre Haute, Ind."

E. H. Kellar writes as follows from Carrollton, Mo., May 4th: "Evangelist R. A. Omer of Camp Point, Ill., has been with us in a meeting of three weeks and five days' duration, which resulted in a total of fifty-eight additions (thirty-seven by baptism, four by letter, seventeen by statement and reclaimed). This is a great meeting for this conservative city. Since taking the work here July last there has been a total of ninety-seven additions. The Carrollton congregation mainly

supports County Evangelist R. H. Love, who has recently begun work in the county. He is now in a meeting at Hale."

The following is the report of the Church Extension Fund for the month of April, 1901: Receipts from churches, \$67.16; individuals, \$366.59; bequests, \$6,347.69; annuities, \$3,000.00; total, \$9,781.44. At the Board meeting held on May 6, 1901, the following loans were granted: Kalamazoo, Mich., \$2,000; Princeton, Ky., \$1,100; Devine, Tex., \$350; Ventura, Cal., \$600; Anniston, Ala., \$1,000; Tekamah, Neb., \$500; Toledo, O., (East Side), \$400; Chillicothe, O., \$1,400. All remittances should be sent to G. W. Muckley, Corresponding Secretary, 600 Water Works Building, Kansas City, Mo.

L. L. Carpenter of Wabash, Ind., reports as follows, May 7th: "By invitation we preached the opening sermon, and dedicated an elegant house of worship, just completed by the Disciples of Christ at Albia, Iowa. The house cost \$12,000 and is a model of beauty and convenience. There was an indebtedness of \$4,500 to provide for. The Ladies' Aid Society had previously paid \$500, and they generously led out with an additional pledge of \$300. The giving was prompt and generous. Our next dedication will be at Akron, Ohio; then Parkersburg, W. Va.; then Coyle, Okla., and so the good work goes on."

The first six days of the May offering show a good beginning has been made—the receipts from the churches and individuals are as follows: In 1900, \$2,582.19; in 1901, \$3,470.94. This shows a gain of \$888.75. We ask all our churches to join in this good work. An appeal will be made for Jacksonville in a short time. We plead with our churches not to divert any part of our Home Offering from its intended purpose, the appeals of our brethren for help are so earnest and so pathetic that the Home Board is anxious that the May offering, which decides what we can do for the whole year, shall not be used for any other purpose than that of Home Missions. Remit promptly to Benjamin L. Smith, Corresponding Secretary, Y. M. C. A. building, Cincinnati, O.

A. B. Crouch of Johnson City, Tenn., writes as follows, May 9, 1901: "Bro. I. J. Spencer of Lexington, Ky., recently held a two weeks' meeting for the church at this place, which resulted in 32 additions to the church, 30 of these by baptism and from the denominations. Such a presentation of the gospel in its simplicity and purity was never heard before by a Johnson City audience. The work is prospering greatly under the leadership of A. A. Ferguson. On last Lord's day night had two more additions, and are expecting others. The audiences can scarcely be accommodated in our new and enlarged building."

## Correspondence

### CHICAGO LETTER.

Dr. George H. Gilbert, after holding the chair of New Testament Interpretation in the Chicago Theological Seminary, has been relieved of his position. Those who have read Mr. Gilbert's books know him as a conscientious and thorough scholar. It seems that the views expressed in his latest book, "The Teachings of the Apostles," were regarded by his congregational brethren as heretical. In his letter to the public, given through Professor Graham Taylor, he does not specify as to his differences with the board of directors, but generalizes in a way not unlike some passages in Alexander Campbell's writings. Every Disciple will endorse him when he writes thus: The demand of the times, which in this case is, I think, a demand of Providence, is that the minister shall be scientific in his methods, and this means, among other things, that he shall be an independent interpreter of the Bible. But when one begins to investigate the Bible scientifically, one becomes conscious of a difference between its teaching and the current traditional theology. The more fundamental the investigation, the greater the difference is seen to be.

The church is divided into two parts, one of which would forever read the Bible in the light of the past, while the other would read the past and the Bible also in the light which the living God gives in the present. The difference between these positions is sufficiently broad and far-reaching to constitute a serious and trying feature of the church life of our day. The Bible culminates in the Lord Jesus, who is the full and final revelation of God. To him, not to the church, it is our privilege and our bounden duty to appeal. A creed which was right fifty years ago, because it embodied the best knowledge of the Bible of that day, may be wrong now. The only standard which does not sooner or later become obsolete, the only standard of doctrine and life which God recognizes either for individuals or institutions, is the living Christ. The only heresy to be feared is falling away from him; the only orthodoxy to be desired is loyalty to his teaching."

Professor J. H. George of Montreal, Canada, has been called to the presidency of the seminary.

The Record-Herald upbraided the Protestant ministry recently in an editorial entitled, "Why Not Preach the Gospel?" This censure called forth a number of endorsements and a like number of adverse criticisms from the ministers of the city both in the press and pulpit. The editorial suggested that the people were hungry for the old Gospel. Why then do not the

papers report the preachers who proclaim it, rather than reporting them who are dangerously liberal and glaringly sensational? The paper said the "old Gospel would draw a crowd." Will it? I think so if it is presented through a strong living personality. The man will go far towards explaining the crowd he preaches to. Some of the soundest preachers I know are talking to a handful, although supported by large churches. Some of the unsoundest are drawing great crowds. And what is the Gospel? This is the fundamental question which the editor did not attempt to answer; however, I have heard that he would identify the Gospel with Christian Science. The most of us would dissent. So we must be content to allow that each man's Gospel is the highest truth as he sees it, and be patient till the world sees it in its simplicity and unity.

The most of preaching—perhaps all preaching of to-day bears some good fruit.

The quarterly rally of the Chicago Christian Missionary Society was held at Kimball Hall last Sunday evening and was attended by about 350 people. There were fifteen churches represented. Much enthusiasm was displayed. The Union Church had the largest delegation, having about one-third of the entire membership present. Some churches, as Evanston and Austin, had other meetings that conflicted with the rally, thus accounting for the small attendance of these churches. I. J. Spencer gave an able address. He contended for loyalty to Christ and for liberty of opinion.

Brother Taylor's report was encouraging. The following is a summary:

Reports of our missions and churches aided by this board for the past six months show 991 days' work in the field; 618 sermons; 92 baptisms; 45 added by letter; and 64 other additions, making a total of 201 additions. They now have a membership of 749, with 1,875 in their Sunday Schools. They have paid in rentals \$883.50 and now have about \$3,000 in their various building funds. It is estimated—at present rate—that during the year they will pay their pastors \$4,918, for rent \$1,980, and for Sunday School supplies \$960; this, together with the building fund already on hand, will make \$10,854 for this year, and over 400 additions to the church. Taken singly, sometimes, the work of a mission seems discouraging, but in the aggregate this work is a great success.

George A. Campbell.

### ILLINOIS Y. P. S. C. E. NOTES.

H. J. Reynolds recommended in his talk on County Rallies at the Galesburg convention: That less time be put in on entertainment and more in attendance. That the topics be partly Bible studies, and that Gospel invita-

### HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

### WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root and a book that tells more about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention that you read this generous offer in the Chicago Christian Century.

tions be given. Bro. Cory said the address was thoroughly orthodox.

Col. D. H. Darling was prevented from attending the convention to present the Joliet plea. It had its hearing, however, and a number of friends promised to speak a good word for Joliet. As we left before the close of the sessions we failed to know whether the speaker on Christian Citizenship came. District Supt. J. T. Stivers presided during the C. E. session.

The Junior superintendent of the Quincy church C. E., Mrs. Graves, read a thoughtful paper in the C. W. B. M. program, and Miss Laurene Highfield, a Quincy Endeavorer, presided at that session.

S. H. Zendt, our C. E. Christian Citizenship superintendent, is the district secretary in No. 3. He gave a very clear and concise report of the year's work of the 120 churches in that district.

Bro. White, the Galesburg pastor, is a rustler on convention entertainment. Send your offering for Joliet to Miss Ida J. Swan, Sec. and Treas., Galesburg, Ill.

The Endeavorers of Charleston, Ill., gave their departing pastor, F. W. Burnham, a gold watch.

Carrollton is added to the list of Joliet contributing societies.

District Number One will give the first half-day of its convention to C. E. work.



Will every society please send in an offering for our State C. E. work to the secretary, Ida J. Swan, of Chambersburg? Whether the offering be large or small send something. Be represented in the one union work of Illinois Endeavor at Joliet. A number of individuals have given from 25 cents to \$5. Surely entire societies can at least give 50 cents or \$1, if not able to send more. We must be at some slight expense for every society, and we are simply here to do your bidding. Walnut, Ill. Will F. Shaw.

### ILLINOIS NOTES.

The state convention will be held at Springfield September 9-12. Note the correction in date.

The church at Gellispie bought the Lutheran building, and J. G. M. Luttenberger will dedicate it the 19th. The congregation has fine prospects for growth.

The third district convention, held at Galesburg, was fine in spirit and attendance. No district has had a finer convention.

N. E. Cory, the veteran minister at Mt. Sterling, has had ninety-six additions to the church within the year. He does it by preaching the Gospel and keeping sweet.

The work of A. C. Roach, Bible school superintendent, is an experiment and also a success. Two of the missions will be ready to receive a regular preacher before long and he will then open two more. If the schools do not support him they will surely err. Why, it is just as genuine work as that of supporting a baby across the sea. It does not sound so well or loud, perhaps, but really it is just as good. Try it.

Further, why should the Christian Endeavor folks be slow to help sustain their mission in the state—Joliet? We cannot put a halo around it, as with the foreign work, but it is the Lord's service just the same, and those faithful brethren deserve a few tears of sympathy and our money also. Is there any good reason why we should turn away from them after undertaking to help them?

Our state missionary year closes July 31, and we wish to come out even. It is not right to have our evangelists do work and wait for their money. Therefore, will not those churches that have not helped do so at once?

Our state service is growing and we need a stronger office force. On this account the board has called W. D. Dewese of Kankakee to be office secretary. He begins work August 1st, and our headquarters will be Bloomington. He is a wise and careful man and will have charge of correspondence, conduct the ministerial bureau, solicit offerings, gather statistics, etc. This will leave the secretary

free to give closer attention to the field work. Our state service must go forward!  
J. Fred Jones, Sec.  
Stanford.

### IOWA LETTER.

Drake University is once more gladdened by a handsome donation of \$10,000 from Matilda Dodds of Jefferson, Iowa. This is not the first gift from our good sister. She has given to the University before and also to the State Mission Board.

A good sister in Rock Island, Mrs. Mary Wadsworth, has given a handsome gift for a new Bible College building.

A member of the graduating class has given \$1,000 to the endowment of the Alumni chair.

The College of the Bible has undertaken to hold a summer assembly for pastors, Sunday-school and other Christian workers beginning June 17. Knox P. Taylor of Bloomington, Ill., will be with them for the two weeks of the assembly. There will be day and evening course of lectures. The evening lectures are thus announced in a neat folder which can be had in full for the asking:

1. Dr. George H. Combs of Kansas City will deliver his lectures in the Central Christian Church. His dates will be from the 17th to the 21st inclusive and the hour from 8 to 9 p. m.

2. Pastor W. F. Richardson of Kansas City, Mo., will deliver a course of evening lectures in the University Place Church. His theme is "Some Modern Substitutes for Christianity." His dates are from the 24th to the 27th or 28th, and the hour from 8 to 9 p. m.

3. Pastor L. H. Stine of Quincy, Ill., will give several lectures on this theme: "Four Centuries of Reform." There will be evening lectures at the usual hour. Place not yet determined. Probably on the East Side.

4. Charles Reign Scoville, the famous evangelist, will lecture in the Central Church on the evening of June 26th. In the East Side Church June 27th. And in the University Place Church, June 28th.

5. We will open a Correspondence Bible School next year. Send us word what studies you will prefer. Dr. R. B. Turner, Christian University, Canton, Mo., will deliver two lectures: "The Minister in the Sick Room," and "Pathological Effects of Alcohol."

There will also be a summer school continuing nine weeks. Prof. A. D. Veatch will have a class in Hebrew. Dr. Clinton Lockhart will conduct a class in N. T. Greek and Dean Haggard a class in Church History.

The Chancellor, W. B. Craig, and the pastors of the Central and University Churches will take a good part of the work in Sunday-school and Institute lines.

Some of the day lectures are as follows:

1. Evangelistic Methods by Charles

Reign Scoville. Brother Scoville has just closed three great meetings in Des Moines aggregating over 1,000 added to the Churches. He has studied the most successful American evangelists. He went to Cincinnati during the great Moody meeting and made a special study of the methods throughout. He understands the organizing of committees, the place and power of well organized song service and the human heart for which the gospel was built. He will be assisted by Simpson Ely and others in this work. To many men this course alone will be worth the whole cost of the stay in Des Moines. 3 to 4 p. m.

2. Five lectures on Mormonism by D. H. Bays of Battle Creek, Michigan, will be of especial interest to many. This man grew up from childhood to manhood among the Joseph Smith branch of the Mormon Church. As Luther understood Catholicism, as Paul knew Judaism, so this man is master of the Mormon Plea.

A. M. Haggard,  
980 26th Street, Des Moines, Ia.  
P. S.—Preachers from Colorado, Indiana, Missouri and Iowa have reported their intention of coming.

### IOWA NOTES.

On April 14th the Sac City church held a rally, at which time an effort was made to pay off the church debt. The brethren are soon to be made to

### AUTHOR'S SECRET.

#### Food That Brought Back Buoyant Health.

Newspaper writers have a time of it to get the right kind of food to nourish them. One of this profession who writes for a Boston paper says: "From the first Grape-Nuts Food worked like a charm. My stomach had been failing to digest ordinary food, and my nerves were completely unstrung. I was about to give up work while preparing a series of articles for the press, but by a stroke of good fortune they began to feed me on Grape-Nuts. My strength gradually returned, nerves became steadier day by day, and I soon found I could do more office work with great ease than ever before."

There came to me that feeling of buoyant health and satisfaction with my work and satisfaction with myself. In short, I felt that life was worth living, and that I was "girded up like a strong man for a race."

In my opinion, Grape-Nuts is the one perfect article of food invaluable alike for those that are sick and those that are well." W. S. Gidley, Author of "Happy-Go-Lucky Papers," "The Landlord's Story," etc.

It is a fact that Grape-Nuts Food does supply the brain and nerve centers with the elements necessary to rebuild, nourish and maintain. That brings health, strength, happiness and the feeling of buoyancy Mr. Gidley speaks of.

rejoice in the fact that they own, title free, one of the very choicest little churches in the state. The pastor at West Liberty, G. W. Burch, who labored at Sac during the building, was called to assist. It was a great delight to meet the old friends and enjoy with them the evidences of the larger growth. Pastor Snyder and wife are doing a good work with these people.

Panora prospers under the leadership of J. I. Brown. Their Bible school is reported in excellent condition.

Pleasantville loses its pastor, F. D. Ferrall, who goes to Estherville. His work at Pleasantville has been very successful.

Wilson and Huston will be in West Cedar Rapids in June. A strong, vigorous church is building up on west side. This is one of the most promising fields in the state and Pastor Griffith is doing a splendid work gathering in the members who have not been identified with the work hitherto.

G. A. Gish preached at Preston on the 12th instant, with a view to taking work half time. It is to be hoped that he can continue the work at Nichols, for he has done a most excellent work there. One year ago we had nothing but a house and a scattered band, but we now have a nice little working church, and a good Bible school, and all things seem to be moving along nicely.

The state C. W. B. M. is arranging dates for C. C. Smith during May. We expect him at West Liberty about May 31. He is always welcome here and is looked upon with great respect.

W. S. Johnson dedicated the church at Cedar Bluffs on the 13th. Their building was burned last summer, it is thought through spite. A member of our congregation had paid personally the insurance, which was on the old union building, and took the money and raised more and built a Christian church. So this really means a new church for our people.

G. W. Burch.

West Liberty, Ia., May 13, 1901.

### NEBRASKA SECRETARY'S LETTER.

Geo. M. Reed has been called to the Arapahoe church and enters upon his work there at once.

C. A. Sias has been called to the Unadilla pastorate and accepted. Will supply till school closes in June, and then reside there.

Wickham and Givens closed the Scotts Bluff meeting with twenty additions. Fifteen baptisms and five otherwise. They are now at Gerling in a meeting and will likely go from there to Mt. Zion church near Alliance.

Bro. Geo. Lobingier has been supplying at Peru for several Lord's days and speaks very highly of the Bible school and C. E. society.

John T. Smith had fifty-four additions at Shubert when meeting was

fifteen days old. He was still at work April 29.

W. T. Hacker visited Tecumseh recently.

Thirteen added was the last report from Tekamah. Bro. Smith, the pastor, says they are making a strong pull to put the work on a good foundation.

H. B. Hollingsworth, who has been for some years engaged in Y. M. C. A. work, is now preaching for the church at Craig.

H. H. Rama, pastor at Blair, reports one added at that place. Also that they are preparing to have a Bible school rally there on June 12, including Craig, Tekamah and Omaha.

Abundant rains puts the farmers of eastern Nebraska in a good frame of mind. Other people also. It interfered with the offering for home missions, but likely will be a blessing to it in the end.

The committee on program for the state convention will have had a meeting by the time this article is read. We are hoping and planning for a strong program that will be worth the while of all our people to hear. We begin on Monday night and close on Saturday this year.

Beem reports hard work at Miller but is hopeful of success. He aims to organize the scattered forces there at the close, and will then go to Burwell for a meeting.

Bro. Utterback of Ord is doing a good work there. He reports a meeting wanted at a point fifteen miles from there. We hope to supply it at once.

Bro. Ogden closed at Elwood on the 5th. When last heard from there were eight additions and the church moving toward getting a preacher for half time. He makes a short call on his family at Bethany, and then will be off again.

W. H. Waggoner is in a missionary institute at Hebron this week.

I wish to remind the brethren that the financial year ends with June 30, and those unpaid apportionments ought to be on hand before that time. This habit of delinquency works injury to the work. We often receive calls for help that we might have answered profitably had we KNOWN how things would be. But not knowing we had to put them off till we could be sure, and then it has frequently proven to be too late to do the work. The system we have been following has been sometimes charged with the failures to accomplish greater work. The fact is that failure to warmly support the system has done more in this direction than the weakness of the system itself. Let us at least do the thing at hand and then look forward to better things.

Ulysses, Neb.

W. A. Baldwin.

### INDIANA MINISTERIAL AND MISSIONARY CONVENTION.

The Indiana Christian Ministerial Association and Missionary Society will meet at Anderson, Ind., May 13-15, 1901. The following is the program:

Monday, May 13th, 2:30—Fellowship meeting: Words of welcome by M. W. Harkins. Response by W. T. Wells. Historical address, L. L. Carpenter. Devotional Bible study, Prof. John McKee. Address, Jas. Small.

Tuesday, May 14th, 9:00 a. m.—Devotional Bible study, J. H. McNeill. Symposium, "Expository Preaching." An Example, David R. Francis. Its Relative Value, G. W. Hemry. Address, "The Preacher's Spiritual Life," C. S. Medbury. Open Parliament: "The Bethany C. E. Reading Courses." Led by C. R. Hudson. Lecture, "Old World Influences Upon the Campbells," F. W. Norton. Noon recess. Devotional Bible study, Geo. Darsie, Jr. Address, "The Preacher and His Bible," L. E. Sellers. Address, "Butler Bible College," W. D. Star. Lecture, "The Declaration and Address," W. J. Russel. Evening session. "Indiana's Greatest Need," Prof. L. W. Fairfield.

Wednesday, May 15th, 9 a. m.—Devotional service. Symposium on State and District Work. Led by A. B. Philpott, Indianapolis. (1) Relation of State and District, J. H. McNeill. (2) Hindrances, S. J. Tomlinson. (3) Possibilities, H. C. Kendrick. Lecture, "Early Relations of Baptists and Disciples," Errett Gates, University of Chicago. Noon recess. State Sunday School Address, T. J. Legg. "Necessity of Country Organizations," J. K. Hester. Ministerial Relief, A. L. Orcutt. Christian Woman's Board of Missions: Its Place and Power in

### TRANSFORMATIONS.

#### Curious Results When Coffee Drinking Is Abandoned.

It is almost as hard for an old coffee taster to quit the use of coffee as it is for a whisky or tobacco fiend to break off, except that the coffee user can quit coffee and take up Postum Food Coffee without any feeling of a loss of the morning beverage, for when Postum is well boiled and served with cream, it is really better in point of flavor than most of the coffee served nowadays, and to the taste of the connoisseur it is like the flavor of fine Java.

A great transformation takes place in the body within ten days or two weeks after coffee is left off and Postum Food Coffee used, for the reason that the poison to the nerves has been discontinued and in its place is taken a liquid that contains the most powerful elements of nourishment.

It is easy to make this test and prove these statements by changing from coffee to Postum Food Coffee.

**PILES** TRIAL TREATMENT FREE. We will forfeit \$50 for any case of Internal, External or Itching Piles the Germ Pile Cure fails to cure. Instant and permanent relief. Write at once. Germ Medical Co., 215 E. 3d St., Cincinnati, O.

State Work, Mrs. Effie Cunningham Lecture, "The Sermon on the Law," Jabez Hall. Evening session. Convention sermon, L. E. Brown.

### HEADED FOR HALIFAX.

The meeting at Tiverton was over. It was high noon of Thursday, March 14, and I stood upon the shores of Long Island, in New Scotland, with my face turned toward Halifax. Six miles to the southeast across St. Mary's bay, lies the French district of Clare, where dwell in peaceful possession the descendants of the old Acadians. Through this region run the lines of the Dominion Atlantic Railway, and it is upon these that my eyes and heart were fixed. An hour's sail brought me to the "French shore," at a place called Church Point, where there is a Catholic church and college. For thirty miles along this shore all the people are French Catholics.

But it was an ill wind that blew me among these Acadians, and the situation was completely destitute of poetry. Even the memories of Evangeline slumbered in my soul. There was a case of smallpox in town, and the station was closed and trains did not stop. I rode to the next station behind the fastest horse in British America (so its owner said), and confronted the incoming train, only to hear the heartless cry of the conductor: "I can't take you, sir!" "Too late, you can not enter now!" Unwittingly I had run into a quarantined district, and far from home and friends, it was hinted that I must sojourn forty days. The situation was desperate. I made a quick drive to Weymouth, twelve miles away, and got there just in time to catch a belated train. Had the train been on time I would have missed it, and had I been there five minutes sooner I would have been detained; but before anybody was aware of the presence of so distinguished a traveler, I was gone. But, wait, my story has only well begun. We reached picturesque Digby at the setting of the sun, and I went to a hotel, ordered a night's lodging, and sat down to supper. The time for which I had so long worked and waited had come, but as usual with such things, not just in the way I had expected. I had always wished to be a noted man, and now I was "noted." In ten minutes I had a visit from the highest official in town—the chief of police, and then the city council went into a stormy session over me, and after a two hours' debate, the C. of P. and C. M. O. informed me that they had decided that I could live and have my being, provided I would move the next day; and that they would assist me in doing the last—the very thing above all others that I desired! The whole town was aglow with excitement. A leper from the infected district was in their midst. Everybody turned a clean pair of heels in my direction; the men took long strides and the women's skirts snapped as they

vied with each other in getting away from me. Every guest left the hotel, and for the paltry sum of two dollars I had the whole building to myself for the night—except my host and his frightened family; they couldn't get away. The council ordered that my room and everything I had touched, should be disinfected, and that my hotel host and his family must remain indoors "and be unclean until the (next) evening." Then they could go out and face a frowning world once more, or be "at home" to anybody bold enough to enter their portals. At 12 noon on Saturday the D. A. R. train for Halifax rolled in; and the C. of P. and C. M. O. assured the conductor and agent that I was not dangerous at all, and that I had their permission to go to—Halifax. And thus I sighed my adieus to delightful Digby.

But my troubles were not over. All that afternoon I felt a premonition of impending evil. The beautiful Annapolis and Cornwallis valleys had carted with their charms. Blomidon, from its lofty heights, seemed to threaten me, and when I saw the ancient millions that weep over the long deserted home of Evangeline, they were but attuned to my own sad heart. We had passed classic Windsor, the sun was sinking low, but for me there was no light at eventide. The "forests primeval" were casting long shadows as they made their obeisance to the coming night. But a darker shadow was settling over me. There came a blinding flash over the wires from the city just ahead: "You must not come to Halifax; if you do you will be arrested and sent out of the city!" Can you add to the embarrassment of the situation? The cold and dark forests around me; it was Saturday night, and no train for Columbia till Monday, and then I probably couldn't go; nobody would open a door to me; it was the woods or Halifax, and I chose the latter. Yes, I would go and be arrested, and maybe they would give me some place to lay my tired head. When we reached the city I was the lion of the incoming throng. Neither money nor influence could have brought me such notice. No; it was all for me. There was something in or about me personally that attracted. The chief of police and several of his staff and the city medical officer were there. Many of my friends were there, looking on in amazement, for they were still in ignorance of my trouble. What caused this unusual reception? The humane mayor of Digby, after his officers had sent me out of their city as a man of sound mind and body, had wired to Halifax that I had been in direct contact with smallpox. It is believed that this false message was religious persecution. The officers here thought I had been attending the patient as a spiritual adviser. After a short examination I was turned over to my friends and given the freedom of the city till Monday, only I should not preach or attend church for a fort-



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night. I am now out of the city in exile, but in the home of friends, and am comfortable. This situation may ruin our meeting, and then it may have the opposite effect. God may turn what seemed to harm me into everlasting joy. I am assured by the C. M. O. that by March 31, if I remain well, I can return to the city and begin the meeting, so that when this reaches your readers I may be in Halifax—and I may be in heaven. "God be with you till we meet again."

A. Martin.

Home address, Muncie, Ind.

### KENTUCKY UNIVERSITY LETTER.

Lexington, Ky., May 14, 1901.

To the graduates of Kentucky University. Greeting: At the annual meeting of the Society of Alumni that was held in June last, the privilege of membership, which had before been restricted to graduates of the College of Liberal Arts, was offered to every graduate of the University, including the College of the Bible, that has a desire for her welfare. As the first result of this wise and just measure, a new era in the history of the Society, and of the University too, we may hope, is expected to dawn at the approaching meeting.

The next business session will be held in Morrison Chapel at three o'clock in the afternoon of Wednesday, the 12th proximo. It is the intention to inaugurate at that meeting a movement to stimulate the interest of the seven thousand graduates of the University, and to utilize their great and wide influence by uniting them in an effort to promote by all proper means the welfare and the success of our common Alma Mater. No solicitation of money will be made, but a strong board of officers will be elected, and plans will be put into operation for using the influence of the graduates in the direction of increasing next session the already large attendance of students.

Immediately after the Commencement exercises of the College of Liberal Arts, which will close about one



o'clock p. m., June 13th, a grand banquet will be served in the Gymnasium. To cover the cost of the banquet, a charge of one dollar a plate is made. Payment should be made beforehand to Professor Herbert Martin, Secretary and Treasurer, 240 North Upper Street, Lexington, Ky.

With the banquet will end one of the most prosperous sessions in the history of the University. More than sixty professors and other instructors constitute its faculties. The forthcoming catalogue, a copy of which will probably be sent to you before Commencement, will show that last session's enrollment of a thousand and seventeen matriculates has been exceeded this session. The health of the students has been excellent. Their representatives have had their share of victories in the intercollegiate contests in which they have taken part. The graduating classes of the College of Liberal Arts, the College of the Bible, and the rapidly growing Medical Department count sixty-two members. Such success should encourage the friends of the institution to make a great and united effort in its behalf.

To this end your attendance at the coming meeting and banquet is earnestly requested. If you cannot be with us, kindly send us, to be read at the banquet, an expression of your willingness to co-operate heartily and efficiently with others of her loyal sons and daughters in whatever they may do to enlarge the power and to increase the usefulness of our beloved University.

Enoch Grehan.  
President of the Society of Alumni of  
Kentucky University.

### MONTANA LETTER.

Not in the history of our work in Montana have our churches been in a more flourishing condition throughout the state that at the present time. Nearly all of our churches have regular preaching and are making a substantial growth.

During the past six months the Butte Church, under the pastorate of Edward Oliver Tilburn, has had fifty-one additions and raised \$2,400, \$650 of which has been paid on the debt. The Montana Christian Endeavor convention meets in the Butte Church May 23-25. Dr. Francis E. Clark will be one of the chief speakers.

Frank Minnick took charge of the work in Anaconda about a year ago, under very discouraging circumstances, but he has succeeded admirably. The old church debt has been practically paid off and almost money enough has been subscribed for new pews and a new furnace, besides keeping the regular running expenses of the church promptly paid. The audience has grown from a handful to a respectable attendance of earnest, active listeners, and souls are being added to the church right along. The Sunday school has grown from twenty-five to 125.

The Deer Lodge Church has not had regular preaching since last February. Since last October they have had four additions and raised about \$475 for all purposes. They sent money to the Church Extension Board, Foreign Society and the Galveston sufferers.

Bro. Crawford and wife are now located with the church in Pomeroy, Wash.

B. L. Kline has a circuit consisting of Whitehall, South Boulder, Pleasant Valley and Waterloo. In December he held a meeting in South Boulder with four additions. In February he had a meeting in Whitehall, with the help of McHargue and Jordan, in which there were twenty additions—nineteen of which were by confession and baptism. In March he held a meeting in the Pleasant Valley schoolhouse, with sixteen additions—thirteen of which were by baptism—making a total of forty additions at the three points during the past six months. Possibly the most important addition was when Bro. Kline went back to Iowa last October and married Miss Myrtle Copperole of Hampton. To say the least Sister Kline has been a very valuable assistant to the Whitehall district. She recently organized a mission band at Whitehall, which now enrolls thirty members. W. W. Beeman, superintendent of the Sunday school at Whitehall, recently organized a mission Sunday school on Jefferson Island with about thirty members. All of these organizations are starting out well.

O. F. McHargue is now in his sixth year at Bozeman, and in all that time each year has been better than the last. During the last six months the Bozeman Church has had twenty additions. The Bozeman Church has remembered the missionary societies generously, kept up their local work well and loaned their pastor for considerable mission work. A few weeks ago Bro. McHargue held a meeting at Central Park, fifteen miles from Bozeman, with about twenty-four additions, and has continued to help them, until now they have a church building almost completed. When Bro. McHargue has appointments at Bozeman and Central Park at the same time, Sister McHargue supplies the pulpit at one place or the other very acceptably. They are hoping to establish mission points enough near Bozeman soon to have need of a second preacher.

H. E. Rossell has been with the Missoula Church six months. There have been about eighteen additions to the church in that time. All departments of the church have taken on new life under his leadership.

Until recently the church at Florence has had no regular preaching for some time. In March Bro. and Sister Crawford held them a three weeks' meeting with nineteen additions. They have a good Sunday school and a live, active Christian Endeavor

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society, and send money to all our missionary societies.

Hamilton is the important center of the upper Bitter Root valley. R. C. Black is pastor. During the winter and spring they have had fourteen additions.

Since January 1st the Corvallis Church has had no regular preaching. Bro. Black now giving all his time to the Hamilton Church. Just before the holidays there were six additions to this church.

The Helena work is getting along well. We have had twenty-five additions during the past six months. The financial condition of the church is better than it has been for nine years.

H. L. Willis is proving the right man for Hogan and Augusta. Six months ago we had no organization and no property in Augusta, but we had some good members living there. Bro. Willis began preaching for them about five months ago, first in the M. E. Church, then in the schoolhouse. Finally the brethren bought a large hall right in the center of town at a cost of \$1,600—a great bargain. They will remodel it and fix it up for a good church. The brethren are now organized with elders, deacons, church clerk, organist, choir leader, etc. Bro. Willis preaches regularly at Hogan and has a good hearing.

Iowa has loaned us Lawrence Wright for a few months. He has turned his guns on Kalispell. It took his breath when the officials charged him \$2.50 for the use of the court house for one night. Then he was shocked at the lumbermen for wanting to rent him lumber for his tabernacle at \$4 per thousand. But with his usual wit and grit he bought the lumber outright and put up his tabernacle, and by April 21st was ready to begin his meeting in full blast. Before he gets through we are likely to have a church at Kalispell.

What Bro. Wright proposes to do in Kalispell we ought to try to do in a number of other points in Montana, but we cannot do it for lack of means. And yet I am willing to affirm that the general sacrifice of the brethren in Montana will be equal to any state in the Union. Bro. Minnick said that some of his brethren in Anaconda gave until it made him blush to witness their sacrifice. The same is true in several of the other churches. Not that they are all giving as they should. Many are not giving half or quarter

what they are able to, but the average is good. And I want to say that the sacrifice of some of our preachers is equal to that of some of our missionaries in China. Not one of our preachers is receiving a salary above a respectable living, and some are working for a very scant living—much less than they could get in the east. But this sacrifice is willingly made that this great and growing west may hear the pure and simple Gospel of Christ as it was preached by the apostles.

If you are looking for hard work and a field of wonderful opportunities, we bid you welcome to Montana. This is one of the most important fields in the world. People from the middle states and the east are constantly coming west. We must be prepared to receive them or our loss will be terrible. Without a church home to receive them at once many of our members from the east will not be able to endure the temptations and worldliness of the west.

As you love therefore your brothers and sisters who are moving towards the setting sun, do what you can to help us plant the old Jerusalem Gospel in every county, town and village in this great west.

For all we have and all we are in Montana we are indebted to the National C. W. B. M. We could have done little without their continued help. We appeal, therefore, to the brothers and sisters in the church of Christ throughout the land to be true and loyal to the National C. W. B. M.

Walter Marion Jordan,  
Cor. Sec. M. C. A.

Helena, Mont., April 26, 1901.

### A VOICE FROM THE OLD ROCKIES.

Three weeks ago we landed in this place to begin a series of meetings. We have no organization here. We found no place in which to hold meetings. We secured a suitable location, bought the lumber and erected a temporary tabernacle.

At the present writing we have thirty-five who have come forward to begin the work of the Lord. Much hard work will be required in order to build up a good, strong, self-supporting church here.

We have no song leader here, consequently "ye scribe" has to lead, and some of the time without even an organist, which makes the work very hard for an evangelist.

Yesterday (Sunday) we preached twice and lectured at 3 o'clock in the afternoon. At the same time of the lecture there was a balloon ascension, a steamboat dance, a "variety" show and dance in one of the largest saloons in town, a rooster fight and a prize fight, besides thirty-three saloons running at full blast. To describe the character of the officials of the town would be useless. The

houses of "ill fame" are very nearly as numerous as the saloons, and I am told are owned by parties who are supposed to maintain law and order.

Many of the church members here dance, play cards and do almost anything that any other vile sinners do.

The leading editor of the town was asked to simply announce our meetings. He replied that he would for 10 cents a line. Later on I was out advertising our meetings on the sidewalks with whiting, when the chief policeman came along and ordered me up before the "police court of justice" (?). Of course, I offered no resistance, but went in before the august body. The whole affair got into the daily paper. Thus you see I received several dollars' worth of free advertisement from the very man who wanted 10 cents a line to even mention our meetings—just the thing I wanted, see? They could do nothing with me, of course, for I had previously obtained permission from the head man to advertise upon the walks. Truly did Paul say, "All things work together for good to them that love God."

There are some fine people here, and with the assistance of many good people coming from different parts of the country there is likely to be quite a change in social affairs before long. We hope to have a good church here within the next few weeks. Kallispell is the county seat of the N. W. Co. in Montana, has about 3,500 inhabitants, is situated in a rich, fertile valley between two ranges of the Rocky mountains. The climate is very fine.

Lawrence Wright,  
Kallispell, Mont., May 6.

### ZILLAH, WASH.

The new church at Zillah, Wash., will be dedicated Sunday, June 2.

W. F. Cowden of Tacoma will preach the sermon on that occasion. We expect Bro. W. S. Crockett of North Yakima and many of the brethren of that church to be with us.

When I came to my fruit farm four years ago I found one member of the church in this neighborhood besides my own family of five. I took the superintendency of the union Sunday school, which position I still hold. I began preaching every other Sunday, not knowing what the outcome would be. But the Lord blessed our work and now we have a church of seventy-five and will dedicate our new house, costing about \$2,000, free of debt. I have done my work here gratuitously, so I thought it would do the brethren good to build this house. I set the example by giving \$100, and the brethren responded nobly and the work is done.

The cause in Washington is moving on encouragingly. When I came here thirteen years ago we had seven meeting houses and now we have thirty-five—a fourfold increase. There are

many other evidences of growth, but I cannot mention them now.

Zillah, Wash.

F. Walden.

### SITUATION AT JACKSONVILLE, FLORIDA.

There are two churches at Jacksonville, Fla., the First Church, of which J. T. Boone is minister, with a membership of 350, and the Adams Street Christian Church, with sixty members, of which T. B. Blenus is minister.

Both these churches had their buildings burned; both are proposing to rebuild; both are asking the aid of the Brotherhood in rebuilding. It is intolerable that the Brotherhood should be asked to assist in building rival churches within two blocks of each other.

The American Christian Missionary Society submits to you the following suggestions:

1. If wise action is taken now the difference may be properly adjusted, and it will have a beneficial influence throughout the years not only in Jacksonville but throughout Florida. We regard it as essential that adjustment be made now; in the face of the calamity that has come to Jacksonville, all differences should be submerged. We therefore regard it as essential that the churches in Jacksonville be told that they must adjust their differences before their appeal for help can be answered.

2. If the churches in Jacksonville cannot agree among themselves, a committee of five brethren from outside should be agreed upon, and that committee invited to arbitrate the differences between the congregations, and each and both should abide by the decision of the committee.

3. It would be well if all money sent as a special Jacksonville fund to the American Christian Missionary Society that it may be so administered as to secure if possible such an adjustment of differences as would heal the wound of our cause in Jacksonville.

4. We urge upon our churches not to divert the offering for Home Missions from the legitimate purpose. We are supporting 165 missionaries, and if our offering is turned aside we shall be compelled to abandon needy churches and call our missionaries home, which would be robbing Peter, James, and John to pay Paul.

Benjamin L. Smith, Cor. Sec.

All of our brethren over the country have doubtless read of Jacksonville's disaster. It is too terrible to describe. Ninety-three families of the First Christian Church lost all they had, many of them only saving the clothes they had on. Not a church was left in the heart of the city. The city will be rebuilt rapidly, and we ought to be among the first on the ground. Other religious people have put large sums of money into Florida.

They will erect better buildings than before. Some of those people have already announced that it will not be necessary for any member or any citizen of Jacksonville to give a dollar towards their new buildings, as money will come from the north. Our members expect to do all they possibly can.

We had practically provided for a \$20,000 house, and work would have begun last Monday but for the fire. We regret to appeal to others, but we believe the needs of the cause of Christ here justify it. With a good house, and that right away, we can easily be the largest and most influential people in the city. We have the promise of Bro. Charles Reign Seoville for a meeting next November, and we should have our building completed by that time. We will continue work on our building, in full assurance that the Disciples of Christ will not let the cause of Christ suffer. Hear the Macedonian cry, "Come over and help us."

Objection has been made to making an appeal, that two Christian churches are going up right in the center of the city. On the evening of April 21st the following resolutions were sent to each officer of the Adams Street Christian Church:

"Whereas, There are two congregations in the city of Jacksonville, each claiming to be a part of the Church of Christ, and both located in the central part of the city and near each other; and

"Whereas, Both congregations are planning to build new houses of worship, and neither is financially strong enough to do so without seeking assistance outside of its own membership, and,

"Whereas, Such division is, in our judgment, a serious hindrance to the greatest attainable here, and materially weakens the pleas made by the Disciples of Christ for the unity of God's people, and does not accord with the teachings of our Lord and Savior and his apostles; therefore, be it

"Resolved, That, as servants of our Lord Jesus Christ and members of the congregation known as the First Christian Church, we most deeply deplore such division, and that we are willing and anxious to do all we can for union.

"Resolved, That we appeal to the congregation known as the Adams Street Christian Church to join us in an effort to bring about a union of the two congregations, and to that end we propose that a committee of five be selected from each congregation to adjust any differences that may exist between the two—if there are any differences. Be it

"Resolved, That if this is not thought wise, or if it shall fail to accomplish the purpose desired, then we suggest that the whole matter be referred to a disinterested committee of three or five, to be selected from our brother-

hood, and we do hereby agree on our part to accept and abide by their decision.

"Resolved, That these resolutions be at once submitted to the Adams Street congregation, through its officers, and that they be requested to take such action as to them may seem advisable, and for the best interests of the cause of Christ in this city.

"Trusting in the loving care of our Father in heaven for his children, and for his protection and blessing for his cause, I am, respectfully,

"J. T. Boone, Minister.

"The above preamble and resolutions were presented to the official board and unanimously adopted by them on April 14, 1901.

"The same were referred to the congregation on the forenoon of the Lord's day, April 21, a week's notice having been given, and ratified by them. R. A. Russell and P. H. Boyer, elders; L. P. Vordermark, clerk; Walter Connelly, J. N. Taylor, T. M. Lipscombe, Lee Huntley, C. W. Zaring, deacons; J. R. Challen, J. N. Taylor, J. H. Boden, trustees."

The First Church did this with all sincerity, hoping and praying that the union might be effected. Up to this date there has been no response. Any gifts made will be received by us with the understanding that we still maintain this position. In less than three years our membership has increased from 105 to 350, and the Sunday school from thirty-six to over 200 average attendance. The Adams Street Church has been organized between two and three years, and at the state convention in February they reported a membership of fifty-two and Sunday school of about sixty.

The First Church appreciate the many letters of sympathy received from our brethren, and wish to assure all that every gift will be thankfully received and properly acknowledged. Please come to our rescue, and ask God to bless us. Yours in Christ,

Rufus A. Russell.

May 9, 1901.

### WILLETT AT LEXINGTON

Lexington, Ky., has just enjoyed one of the greatest treats of her history. Dr. Herbert L. Willett delivered a series of lectures, May 6-9, on "The Life and Work of the Apostle Paul." He won the hearts of all. The expressions heard on every side are those of warmest appreciation.

Dr. Willett came to our city under the auspices of the Senior Class of the College of Liberal Arts of Kentucky University. The class has received the most earnest expressions of thanks for bringing to our city the one who, by many, is considered the best preacher, the most promising scholar and the most popular lecturer of our brotherhood.

Dr. Willett left a lasting impression for good upon our student body, and

filled many a student's mind with a truer conception of service and loftier ideals of life.

The lectures were delivered in the Central Christian Church, and, at the close of the series the ladies of that church endeavored to get Dr. Willett to promise to return the last week of next September to deliver his series of lectures on "The Life of Jesus." This in itself shows the impression which the lecturer made on the Lexington public. He has not yet definitely promised to return, but hundreds are exceedingly anxious for him to do so. Cecil J. Armstrong.

Lexington, Ky.

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### Fireside Chat.

R. C. Cave, who has been pastor of the Non-Sectarian Church, St. Louis, Mo., has resigned and it is reported that the holder of the mortgage will sell the property at public auction.

The Huntington Avenue Church, Baltimore, J. H. Troy, pastor, reports nine additions during the month of April. They are still meeting in Peabody Hall.

In the sudden death of Mrs. Jacob B. Thomas, aged 78, on the morning of the 5th inst., the Baltimore Disciples have lost one of their most prominent, active and devoted workers. Mrs. Thomas was a member of the Harlem Avenue Church, and she has left an example of earnestness and fidelity that will keep the memory of her green for many years.

Peter Ainslie reports receipts for the Tribune Home for Working Girls, Baltimore, from April 29th to May 7th, as follows: C. E. Morgan, Richmond, \$1.00; Forest Grove C. W. B. M., through Miss Fannie Trico, Haden'sville, Va., \$1.00; E. S. Johnson, Onaga, Kan., \$5.00; making \$7.00 for the week; \$138.75 for the entire Easter offering.

The meeting at Fulton Avenue Church, Baltimore, closed on the 3d with six confessions. B. A. Abbott did the preaching and large audiences came to the services. Mr. H. H. Lee is pastor in this field.

Cephas Shelburne is in a meeting with W. S. Hoyer at Beaver Creek, Md., at this time. Bro. Hoyer has just closed a meeting at Smoketown, Md., with thirteen additions.

### NEW YORK LETTER.

The chapel of our new congregation at East Orange, N. J., (usually called the Newark church), was dedicated last Sunday, May 5, at a service in the afternoon. Large delegations were present from each of the congregations in New York and Brooklyn. S. T. Willis, John Smelzer and the writer made addresses, and M. E. Harlan offered the dedicatory prayer. R. P. Shepherd, pastor, was master of ceremonies. The lot for the chapel is on a corner, in a fine new residence district. It was purchased by means of a loan from the Church Extension Board. The chapel is a neat frame structure, seating about two hundred people. Its cost is provided for, save some \$800. The membership of the congregation is twenty-five. The Sunday school numbers about sixty-five and is growing rapidly. The American Christian Missionary Society sup-

ports Bro. Shepherd as pastor for one year, beginning last October. This work is thus the child of our missionary enterprises. It is the only center of work for our people in the midst of a population of more than three hundred thousand people. There are many such opportunities in and about Greater New York. Lack of funds is all that stands in the way of inauguration in the history of our work here. Our cause in the entire city is in better condition than ever, so well-posted rating such a work each year for several years. Plans are shaping for changing our Disciples Club, which has heretofore been chiefly social, into an effective city evangelization society. This done we shall be able to take advanced steps more rapidly than old-time members say.

B. Q. Denham.

### PENNSYLVANIA.

The Western Pennsylvania churches have been greatly blessed by the visit of W. F. Cowden in the interest of home missions. He is on fire, and his zeal is catching.

The meeting at Indiana under Evangelist P. A. Nichols resulted in twelve accessions. D. M. Kinter, the pastor, has resigned and will go to Missouri. Bro. Kinter has been preaching in Pennsylvania longer than any other man now in the active ministry in the state, with possibly one exception.

Belle Vernon has reduced its church debt by one thousand dollars. People say H. C. Saum, the pastor, did it. Saum says "The people did it." Just the same it's done.

The West Pennsylvania convention, semi-annual, will be held at Uniontown, May 14-16. An interesting program is published.

Waynesburg is building a house of worship, and the work of the Lord there is prospering under A. A. Doak as Pastor.

A. A. Doak recently held a meeting at Rogersville, where he baptized W. F. McKain, a preacher of nine years' experience in the M. P. church, where his ministry had been very fruitful.

The work at California, under W. D. Cunningham, has taken on new life. The foreign mission collection jumped from \$2 last year to over \$200 this year. A missionary library has been purchased. Confessions and baptisms are frequent.

The meeting at Wilkesburg, under H. F. Lutz and A. Dow Butterick, resulted in the organization of a church of eighty-six members. Of these, twenty-three were baptized during the meeting. The remainder came from various Christian churches elsewhere. A church property, consisting of a valuable lot well located, and a commodious church building, has been purchased for \$13,500 upon which a first payment has been already made.

R. J. Bamber, pastor, is being as-

sisted in a meeting at Turtle Creek by A. Dow Butterick as singing evangelist.

Bristol Street church, Pittsburg, is enjoying a steady growth through confessions and baptisms. W. N. Arnold is the earnest pastor.

Carnegie church has called Bro. Coughlin, a Bethany senior, to the pastorate.

F. M. Biddle closed a meeting of eleven days at Meyersdale recently, with eleven additions.

Western Pennsylvania reports one hundred and eight churches and about fifty-five preachers.

There were four baptisms at Erie during April.

Erie, Pa. M. B. Ryan.

### RONOAKE, VA., LETTER.

An unusual press of work, pastoral and pulpit, for some weeks has kept us from appearing in the columns of the Century. Nevertheless, we have read each issue of the paper with increased interest and have noticed with pride its growth. The Century is one of our best papers. Yesterday, the first Sunday, was a busy day with us, but one pleasant to contemplate. Our Sunday school was the largest since December. Between S. S. and the preaching we have half an hour that is taken by our Junior Endeavor Society. This little society, organized a year ago, now numbers forty-five, and is one of the very best and liveliest societies in the city. Every one of these Juniors, that is old enough to be, is a member of the church. The Easter offering of this little society amounted to \$8. This they made themselves.

Our offering for the home work more than reached our apportionment and trebled the offering of last year.

In the afternoon I visited our colored brethren and preached for them. How they did sing, and how responsive to the preaching! Their offerings, which they brought forward and laid on the table, amounted to \$4. This work was begun by Bro. R. A. Spencer four years ago, he giving of his means to start it. Now they number 154, nearly all of them by primary obedience. They are a good class of the race, are well grounded in the track, have their little church paper, the foundation for a new building to the "Church Echo," and have broken cost some \$2,000. A \$600 loan has been granted them by the Board of Church Extension. If any of the Century readers can send these good brethren in black a dollar on their new

### Parson Rousegood's Experiences

his ups and downs, are being printed in each issue of

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Write CHAS. J. BURTON, Editor, Canton, Mo.

building they will be aiding a good cause.

We have opened in the northeast section of our city what we call our Northeast Mission. In a rented hall we have a Sunday school of sixty-five, that meets on Sunday morning at 9:30, and a weekly prayer meet. Good seed is being sown that will result in harvest.

Three additions Sunday, one at the morning and two at the evening service.

Our work by the grace of God is prospering, 110 have been added since we took charge of the work. Next Monday we join Bro. W. S. Hoye in a two weeks' meeting at Beaver Creek, Maryland.

Cephas Shelburne.

## SECOND CHURCH (COLORED) HAGERSTOWN, MD.

In March, at Chestnut Grove, Md., I preached a few nights to appreciative audiences. Four were baptized and one reclaimed. There are about eighteen members at this point. From Chestnut Grove Church came some of the best members now in the Second Church (colored) Hagerstown.

In April I preached thirteen days at West, on the eastern shore of Maryland, and four persons made the good confession, one of them a lady 72 years old. There are about thirty-five Disciples (colored) at that point.

Bros. William R. Miles and J. H. Dutton are the colored preachers advocating primitive Christianity in that part of the state.

The work at the Second Church, Hagerstown, moves gradually forward. Recently there were two ladies baptized; one of them is the estimable wife of Bro. Jno. W. Williams, who is a worthy deacon of the church. May 5th a young lady at Chestnut Grove confessed Christ. In eight weeks the Lord, through me, has added twelve to the saved.

The Second Church will take the offering for Home Missions.

W. H. Dickerson,  
Minister Second Church (colored).  
Hagerstown, Md., May 9, 1901.

## THE MIDDLE ATLANTIC SEAGES CONFERENCE.

To be held at the Christian church, Plymouth, Pa., Tuesday, Wednesday and Thursday, May 21, 22 and 23. Provisional program:

Tuesday evening 7:30: Devotional Service, Milton H. H. Lee; Address of Welcome, C. W. Harvey; Response, E. E. Montgomery; Convention Sermon, G. P. G. Rutledge. Wednesday morning 9: Devotional Service, J. D. Dabney; Bible Study, R. P. Shepherd; President's Address, E. E. Montgomery; Secretary's Report, S. T. Willis; "First Things To Be Done," B. Q. Den-

ham; Appointment of Committees, President; "Our Forces: Men, Money and Doctrine," R. W. Clymer; Business session. Wednesday afternoon 2: Devotional Service, J. M. Philpott; Conference on the Work Reports of Committees, etc., led by the Chairman; Address, A. McLean; "S. S. Evangelization of the Cities," E. B. Bagby. Wednesday evening, 7:30: Devotional Service, J. A. Hopkins; "The Gospel and American Ideals," B. L. Smith; "The Religious Condition of the East," S. T. Willis. Thursday morning 9: Devotional Service, E. E. Manley; Bible Study, Cary Morgan; Business session; "The Divine Oversoul," Peter Ainslie; Business conference. Thursday afternoon 2: Devotional Service, John L. Keevil; C. W. B. M. session; Christian Endeavor session; Business conference. Thursday evening 7:30: Devotional Service, R. A. Smith; Address, R. G. Frank.

Special music will be furnished by the Plymouth church choir, Prof. Chase of Washington and Miss Florence Robertson of Scranton. The Plymouth church extends a cordial invitation to all delegates to attend and remain through the conference. They furnish free entertainment to all. Special R. R. rates may be had by addressing S. T. Willis, 1281 Union Ave., New York City.

## LETTING DOWN THE BARS.

Impoverished and impure blood lets down the bars to all manner of disease, while a fresh, vigorous circulation is the strongest health-fortification that can be reared. Mr. Rice Eaton, Climax, Tex., under date of February 8, 1901, writes a letter right to the point: "I was all run down with what the doctors called general debility or impoverished blood. I obtained a bottle of Blood Vitalizer from the local agent here, Mr. Sides, and it commenced to build me up at once. A second bottle cured me completely. I do not believe that the Blood Vitalizer can be beat for anything for which it is recommended. I will say in conclusion that your local agent 'Uncle Sides' is a straight and upright man. He is over eighty years old. He, himself, is a living monument to the merits of the Blood Vitalizer."

Dr. Peter's Blood Vitalizer is not to be obtained in drug stores, is sold to the people direct by special agents, by the proprietor, Dr. Peter Fahrney, 112-114 S. Hoyne Ave., Chicago, Ill.

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## Woman and Home.

### THE CHILD.

When Mary sang to Him, I wonder if  
His baby hand stole softly to her  
lips,  
And, smiling down, she needs must  
stop her song  
To kiss and kiss again his finger-  
tips?

I wonder if, his eyelids being shut,  
And Mary bending mutely over him,  
She felt her eyes, as mothers do to-  
day,  
For very depth of love grow wet and  
dim?

Then did a sudden presage come to  
her  
Of bitter looks and words and thorn-  
strewn street?  
And did she catch her breath and hide  
her face  
And shower smothered kisses on his  
feet?

—Bertha Gerneaux Woods, in the De-  
cember Scribner's.

### AS SEEN FROM HEAVEN.

H. Rea Woodman.

Two young comets were out serenad-  
ing one beautiful night, and, in their  
rounds, stopped to seren-  
ade the little Green  
Star. But she did not  
listen: she was lost in  
meditation. The Moon  
had called the little  
Star frivolous, and it  
had set her to think-  
ing. She had always  
been called frivolous,  
but she had never  
cared until the Moon had said so.  
Then it sounded like a new word. For  
the little Green Star admired the  
Moon very much, and loved her from  
a distance. The Moon didn't know it  
or she might have been kinder to the  
poor little Star. You know such  
things often happen.

The Star watched the Moon shyly,  
and wished that she could be so se-  
rene and dignified and wise. Nobody  
had ever called the Moon frivolous.  
Of course not—how could anybody?  
The Moon never flirted with comets;  
never "got mad" at the other stars,  
nor said that the Earth was "poky."  
"Oh dear!" sighed the Green Star,  
"I wish I were not frivolous! I'm go-  
ing to be dignified. Go 'way! I don't  
care for music!" she called to the  
handsome young comets.

They stopped thrumming their big  
banjos and turned away—what was the  
matter with the beautiful Green Star?

The Green Star continued her med-  
itations, growing quite pensive and  
melancholy. She was just enjoying a  
picture of herself and of all the stars  
coming to see her, lying all cold and

pale, and perhaps the Moon saying,  
"After all, she was not so very frivo-  
lous!" when a Ruby Star called out,  
"I have a compliment for you."

"What is it?" asked the Green Star,  
sadly. Her voice sounded far away.

"The Silver Comet says that you  
have lovely eyes."

The Green Star sighed; forgot her-  
self and smiled; then sighed again.  
Then she asked, pensively, "Have you  
ever seen a child?"

"No, of course not. Why?"

"O, I just wondered. Why do you  
say 'of course not'?"

"Because," answered the Ruby Star,  
"Because stars never see children.  
They go to bed before we get up, and  
we go to bed before they get up."

The Green Star was silent awhile.

"I know what I'll do, I'll ask one  
of the comets, the next time he gets  
near to the Earth, to stop and ask  
the mothers not to put the children to  
bed so early."

The Ruby Star looked horrified.

"For pity's sake, don't! If a comet  
got near enough to the Earth to tell  
the mothers, it would kill all the chil-  
dren—destroy the Earth, goosey! Then  
you never would see a child."

"How, then, can I grow any wiser?"  
earnestly.

"I guess you can't; be satisfied as  
you are," snapped the Ruby Star, tired  
of the conversation.

"Be satisfied when I know of some-  
thing I can't know? No; I can never  
be satisfied again."

And the Green Star was right; she  
never could.

Sometime after this, the Green Star  
asked the Moon about it.

"I am glad," said the Moon, cordial-  
ly, "that you want to see a child. It  
shows you are becoming thoughtful. I  
see them often, for I often get up  
earlier than you do—before the blessed  
babies have been put to bed. But you  
may see one, perhaps. Watch pa-  
tiently every night. You must be very  
patient."

"How will I know it is a child?"

The Green Star had been considerably  
troubled about this.

"You do not need to know it—you  
will feel it," replied the Moon. "There  
are some things we feel, we do not  
know. Watch patiently, and you will  
see a child."

So, night after night, the Green Star  
watched and waited and wondered.  
Then, months after she had begun her  
watch, she saw a child. It was a win-  
ter night. The wind was cutting and  
cold, blowing straight from a clear,  
cold sky. The snow gleamed from  
the house-tops and crunched under  
the feet of passers-by. But now the  
streets were almost deserted, and the  
ruddy firelight glowed dully from a  
thousand curtained windows.

Partly protected from the wind, be-  
hind an imposing statue of a great  
man, a woman crouched in the snow.  
In her arms she held a tiny, white-  
faced child, who moaned piteously

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with the cold. An outcast woman and  
her child, dying in the snow—that is  
what the Green Star saw. And she  
watched them die there, the poor  
mother and her baby, and was not  
able to help them.

A long time afterwards, she said,  
sadly, "I have seen a child. They are  
little and white and weak, and never  
laugh. And they are always cold—so  
cold! Their mothers cry most of the  
time and never take their eyes off the  
children. It is very sad. The earth  
must be a dreadful place, for the Moon  
says children are the happiest crea-  
tures on earth. But she is right; I  
can never be frivolous again; I have  
seen a child."

Drake University.

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**Swift Travelers.**

We talk a great deal about the speed of our railway trains and of our ocean greyhounds, but we are apt to overlook the fact that there are some swift travelers where no rails have ever been laid and no steamship has steered her course. The carrier pigeon will fly at least thirty miles an hour, and some have been known to travel at the rate of sixty or even ninety miles an hour. Wild pigeons often fly hundreds of miles a day to feed, returning to their roosts at night. Audubon says they travel a mile a minute.

Water-fowls, gulls, terns and petrels literally fly on the wings of the wind, if surprised in a storm. They will rise high in the air, facing a gale, and making a little progress forward as well as upward. Then they will suddenly descend with rapid flight toward one side of the storm-swept path, but falling off at the same time in the direction of the blowing wind. Once more they will sweep around and face the storm, ascending heavenward, and striking desperately out toward the direction of the storm, until finally they work themselves to one side of the storm center.

During tremendous wind storms birds may sometimes be seen flying overhead at a great height. When this is noted it may be taken for granted that the upper air is comparatively quiet, and that the storm is confined chiefly to the lower regions. It is when the storm extends too high up that they drift away with the wind, or fly away on the edge of the hurricane. Migrating birds fly over distances so great that they must needs have great strength as well as great speed in flight. Bobolinks often rear their young on the shores of Lake Winnipeg, and like true aristocrats go to Cuba and Porto Rico to spend the winter. To do this, their flight must twice cover a distance of more than 2,800 miles, or more than a fifth of the circumference of our earth each year. The little redstart travels 3,000 miles twice a year. What wonderful mechanism it is that, in a stomach no larger than a pea, will manufacture its own fuel from two or three slim caterpillars, a fly, a moth, or a spider, and use it with such economy as to be able to propel itself through the air during the whole night at a rate of about fifty miles an hour, and at the same time keep its own temperature at about 104 degrees. Not all the swift travelers, however, make their journeys through the air. Some fish attain great speed in the water. The salmon and the swordfish are the fastest swimmers of all the forked-tail fishes. Only a fast-running horse could outstrip a salmon, for it swims a mile in less than two minutes, and any horse could be left behind in a long race, for the fish can cover thirty miles in an hour. When leisurely ascending rivers, with frequent rests in attractive pools, it averages from fifteen to twenty-five miles a day. In leaping, the salmon

can easily beat the horse, for salmon have leaped up waterfalls twelve feet high, and he prepares for a leap just as a boy does, with a short, sharp run. If the water at the foot of the dam or fall is not deep enough to allow this preparatory run, he cannot jump.—The Little Chronicle.

**Crossing the River Styx.**

From remote ancient times it was a custom in Greece to put a coin in the hand of the dead. The Greeks of antiquity believed that when any person died his soul must of necessity cross the dark river Styx ere it could enter the happy fields of Elysium. The boatman on the Styx was Charon, and the coin, which was by custom placed in the hands of a dead person was supposed to be Charon's "tip" for ferrying them safely over the dread stream. A traveler in Greece thus describes a Greek funeral: "The body was wrapped in new clothes and, more especially, new shoes. Beneath the head was placed a pillow full of lemon leaves. In the mouth was put a bunch of violets, and around the temples a chaplet of flowers. These, which are only used for the unmarried, must be white. A small coin was placed in the palm of the hand." At Athens a small copper coin is dropped into the coffin. The Chinese have a similar custom, though in many cases with them the money so used is said to be paper, and counterfeit. The custom is also observed in some parts of Ireland, France, Spain and Portugal, as well as among several Indian tribes.—New York Weekly.

**Christ the Greatest Teacher.**

Since Christ is indeed the greatest of teachers, we should give ourselves wholly into his hands to be taught. If we come as the humble pupil came to the great philosopher, we shall receive a like reception and answer. When Eschines, having nothing else to give, gave himself to Socrates, saying, "Others may have given you much, but I am the only man who has left nothing for himself," Socrates replied, "This gift you shall never repent of; for I will take care to return it better than I found it." Jesus so returns his disciples to themselves, and he betters them as much as the wisdom of God is better than that of man, and as the life of heaven is better than the death of earth.—The Lookout.

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## Entered Into Life

Wilkes.—After several weeks of the most patient suffering on his part, we are called upon to chronicle the departure from this life, and the joyous entrance into rest, of our beloved Lanceford Bramblet Wilkes, and truly we may say, "There is a prince and a great man fallen this day in Israel."

Bro. Wilkes was too well and too favorably known to our great brotherhood at large, as a teacher and preacher of power, and as an earnest and able defender of the faith, by means of his own published works and his numerous contributions to our different papers, extending through a period of nearly half a century, for me to make any detailed reference to his work here. Suffice it to say that among the pulpits he occupied may be mentioned those of Hannibal, Mo.; Springfield, Ill.; Lexington, Ky.; Columbia, Mo., and Stockton, Cal. In the early years of his ministry he was connected with the Palmyra Female Seminary, and later was president of Christian College.

In all probability, among the published products of his pen the one which gained for him the widest distinction is the "Louisville Debate," a discussion of the baptismal question, with Rev. Jacob Ditzler, published in 1871, since which time it has been referred to as a classic on that subject.

Bro. Wilkes was a man of strong mental grasp and decided convictions, which he maintained to the last. Only a few weeks prior to his death he prepared and read to the Ministerial Union of this city a paper on "Agnostic Evolution," greatly to the delight of all who heard it.

The Santa Cruz meeting of 1899, at which he was present, was his last meeting with any number of his preaching brethren, and it was refreshing indeed to observe at that meeting how "the grand old man" grew young again, warming his heart in the memories of other days, and how eloquent he grew while discoursing upon "What Think Ye of Christ, Whose Son Is He?"

But he has gone. God's finger touched him and he sleeps. Seventy-seven years, one month and six days were the days of his earthly pilgrimage. When the end came it was without a struggle—a calm and cloudless sunset. He closed his eyes gently, like one going to sleep, and as peacefully passed into the Great Beyond.

At his funeral the different preachers of the city participated, and each seemed vying with the others in paying him friendly tribute. He leaves two sons to mourn his departure, John and Edmund, the latter emulating his father's example as a preacher of the Gospel.

While we shall greatly miss his kindly, beaming countenance, and his wise and timely counsel, we would not wish him to assume again the burdens that our heavenly Father has asked him to lay down. While we sorrow in his absence, we "sorrow not, even as others which have no hope," for we are persuaded that "if we believe that Jesus died and rose again, even so those also which sleep in Jesus will God bring with him." Wherefore we "comfort one another with these words."

T. A. Boyer.

Stockton, Cal., May 6, 1901.

J. G. Campbell was born August 1, 1813, in Bourbon county, Kentucky. Was married May 1, 1834, to the companion, who, with two of a family of eight children, survives him. He became a Christian on the first Lord's day in August, 1832. He soon had a desire to preach the Gospel, and for more than forty years, until an impaired voice, feeble health and age compelled him to cease, he proclaimed the message of salvation, and many today rejoice in the hope of the Gospel as a result of his labors. For eleven years the home was in Monroe county, Indiana, and there he attended for two years the State University, which was his only preparation for the ministry aside from his study of God's Word.

He came to Illinois in 1849, settling five miles south of Bloomington. Here, near the scene of his most fruitful labors, in the quaint old churchyard, we laid the dear body to rest, he having gone to his eternal home on Sunday morning, March 31, 1901, after about two years of very feeble health, though he had been seriously ill only about two weeks.

Bro. Gilliland conducted the funeral services.

Mildred M. Campbell.

906 West Moulton street.

## SAN FRANCISCO AND RETURN \$67.

Round-trip tickets from New York to San Francisco for the International Convention of the Epworth League, which will be held in that city July 18th to 21st, will be issued by the Lackawanna Railroad for \$67.00. This

fare for the round-trip.

West of Chicago or St. Louis tickets for this occasion may read, going any direct route and returning any other direct route if desired; and other variable routes may be used for small additional amounts—such, for instance, as going direct to San Francisco and returning via Portland and St. Paul, \$9.00 extra.

Tickets will be on sale July 4th to 12th inclusive, limit for return, August 31st. This same rate will apply from all points on the Lackawanna Railroad east of Scranton. For rates from other points write T. W. Lee, General Passenger Agent, 26 Exchange Place, New York City.

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# BETHANY BEACH

The new summer resort for the Disciples of Christ is on  
 the Atlantic Coast, near Ocean View, Delaware, being

10 miles south of Rehoboth, Del.,

27 miles southwest of Cape May, N. J.

90 miles east of Baltimore, Md.

130 miles south of Philadelphia, Pa.

A charming sight it is to behold the merry bathers leap o'er the  
 white crested waves whilst in the distance can be seen the great ocean  
 grey-hounds racing from the frozen north to the sunny south.

1. Bethany Beach has a bathing ground that cannot be surpassed.  
 The sandy bottom is like a velvet carpet. No holes to terrify the timid  
 bather. No treacherous undertow to swallow the unwary.

2. Bethany Beach is 1½ miles from Indian Bay, a magnificent stretch  
 of placid water. Here will be a paradise for lovers of boating and fishing.

3. Bethany Beach will also have a park in which will be courts for  
 lawn tennis, croquet, base ball and other games, whilst last, but by no  
 means least, will be swings and merry-go-rounds. A great resort it will  
 be for the young.

4. Bethany Beach will have no saloons or gambling hells.

## The Assembly Grounds

will be within 300 yards of the ocean. In the auditorium will be con-  
 ducted the great revival meetings, lectures, musicals and concerts. The  
 season will begin about July 4th, the program will be announced later—  
 Rev. F. D. Power, of Washington, D. C., is chairman of the program  
 committee.

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"I was reared within four miles of the place and feel that I know  
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 fitted for a summer resort and I have visited a number of popular resorts.  
 There are no swampy places near the site."—Rev. G. B. Townsend,  
 Troy, N. Y.

"It will be an ideal spot for rest." \* \* \* It is the purpose of the  
 management to make it worthy of the patronage of our brotherhood.—  
 Rev. F. D. Power, Washington, D. C.

"I have bathed many times in its surf and doubt that a more desira-  
 ble selection of a point for a summer resort could be made."—Rev. W. J.  
 Wright, Washington, D. C.

"A delightful place."—Mrs. L. Wheeler, Baltimore, Md.

Lots are selling rapidly, 150 sold within 3 months. They are exceed-  
 ingly low in prices which average \$100. Terms of payment very  
 easy. You ought to own one. By thus doing you secure best terms and  
 and choice location. To those who purchase NOW, the following offer  
 is made regarding payment:—25 per cent down, balance within a year.  
 No restrictions made as to time you must build. Think of purchasing a  
 lot at a seaside resort for \$100 or \$150! Lots similar to these at Atlantic  
 City sold ten years ago for \$100. They cannot be purchased today for  
 less than \$2,000.

Bethany Beach will grow—mark this statement.

Railroad rates to Bethany Beach are about the same as to Atlantic  
 City. For further information write either

J. W. BROWNING, Secretary,  
 305-6 Mear's Building,  
 Scranton, Pa.

R. R. BULGIN,  
 or Traveling Representative,  
 Millville, Delaware.



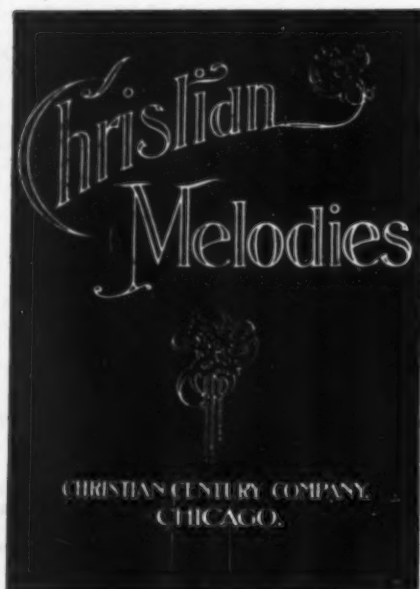
# Christian Melodies

BY PROF. WM. J. KIRKPATRICK

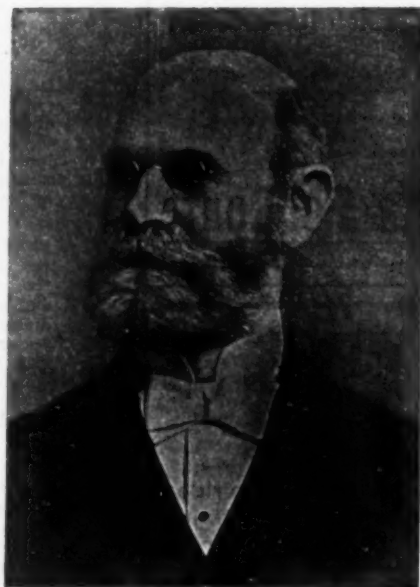
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